

BX

8606.6

.A1

1927

no.4

Watson Behaviourism
Kempf - Psychopathology
Byll Introduction to Freud
Mujis Later Realism
Burr Triggant.

Presented by
The General Boards of the
Young Men's and Young Ladies'
Mutual Improvement
Association

In Appreciation
of the Gratuitous Service
rendered in the preparation
of this work



EX
7656-8
A1
1927
7656-8

JOINT ADVANCED SENIOR
CLASS

M. I. A. MANUAL

1927-28

SUBJECT:

Champions of Liberty

No. 2

Published by
The General Boards of Y. M. and Y. L. M. I. A.
Salt Lake City, Utah,
1927

M. I. A. SLOGAN, 1927-28

*We Stand for a Fuller Knowledge of the
Book of Mormon and a Testimony of its
Divine Origin*

Introduction

This manual has three major objectives :

First—The giving of information concerning great characters.

Second—The stimulating of thought concerning great lives.

Third—The encouragement of reading and conversation about men and women of outstanding helpfulness in the cause of *liberty*.

The volume is by no means an authoritative promulgation of doctrine, advocacy of policies, or the defence of philosophies, but rather a presentation of lives and characters, from the point of view of the authors of the lessons, to whom the student may look as sources of information.

“One comfort is, that great men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of Heaven; a flowing light-fountain, as I say, of native, original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it swells with them. On any terms whatsoever, you will not grudge to wander in such neighborhood for a while.”—*Carlyle*.

Hence this manual.

Contents

Lesson

<i>No.</i>	<i>Title</i>	<i>Author</i>	<i>Page</i>
1.	ADAM.....	Dr. George H. Brimhall	5
2.	MOSES.....	Dr. George W. Middleton	11
3.	GOTAMA.....	Dr. Elbert D. Thomas	15
4.	CONFUCIUS.....	Dr. Elbert D. Thomas	22
5.	MORONI.....	Prof. W. H. Boyle	27
6.	JUSTINIAN.....	J. Reuben Clark	33
7.	SIR WILLIAM WALLACE.....	Dr. Wm. J. Snow	39
8.	JOAN OF ARC.....	Alice Louise Reynolds	46
9.	MARTIN LUTHER.....	Nephi L. Morris	52
10.	OLIVER CROMWELL.....	Dr. William J. Snow	63
11.	GEORGE WASHINGTON....	Dr. Christian Jensen	70
12.	BENJAMIN FRANKLIN....	Dr. Richard R. Lyman	76
13.	THOMAS JEFFERSON.....	Dr. Christian Jensen	85
14.	JOSE DE SAN MARTIN.....	Melvin J. Ballard	91
15.	ABRAHAM LINCOLN....	Dr. George W. Middleton	95
16.	JOSEPH SMITH.....	James H. Anderson	99
17.	BENITO JUAREZ.....	Prest. Anthony W. Ivins	104
18.	SUSAN B. ANTHONY....	Mary Connelly Kimball	111
19.	FRANCES WILLARD.....	Alice Louise Reynolds	121
20.	MEIJI TENNO.....	Dr. Elbert D. Thomas	131
21.	BRIGHAM YOUNG.....	Junius F. Wells	136

Champions of Liberty

LESSON I

ADAM

*By Dr. George H. Brimhall, President Emeritus,
Brigham Young University*

While the Bible as a whole extols Adam and elevates him to the position of a son of God in descent, and a Diety in final destiny, the Biblical world, through lack of understanding of the scriptures and a consequent failure to emphasize essentials, has made the name Adam to stand for the first sinner, if not to symbolize sin.

In this lesson we shall bring to the fore a consideration of the character and career of Adam as a Champion of Liberty. In order to realize our objective it will be profitable to examine into his career before he was born, while he was upon the earth, since his death, and into the future.

Only recently, in conversation with a group of people, one person spoke of the father of the human family in complimentary terms; whereat, another member of the group immediately exclaimed, "That is the first good word I ever heard of Adam!" This ignorance and unfair emphasis has made Adam to appear thus: Adam, "ignoramus;" Adam, "coward;" Adam, "criminal." With the eye of memory I read from my third reader the following:

"Adam and Eve in Eden lived,
A garden sweet and fair,
Their Maker's presence they enjoyed
And every good was there.

"One tree that in the garden stood
God bade them not partake,
And yet they dared to eat the fruit
And God's commandment break.

"Then did the Lord his angels send,
To drive them from the place,
And sinful man from then till now
Has lived in sad disgrace."

These lines led me to a lower estimate of Adam. If there was one person I did not wish to become like, that person was Adam. I read of Michael, the archangel, the great hero in

the spiritual conflict. I read of this same archangel standing on a mountain befriending Moses against the attack of Satan. I looked upon Michael as a hero, he was at once the embodiment of dauntlessness and humility; but the fact that Michael, the archangel, was the same person as Adam, the outcast from Eden, was not found in my book of knowledge. But later, Adam loomed as one of the greatest characters conceivable; I saw him through the telescope of modern revelation: I read, "Michael is Adam," and then in the light of other facts there came flashing upon the page of my thought book, Adam to me was and is and will ever be Michael, the archangel, a leader of legions to victory in the cause of liberty. And so the word Adam came to mean, angel in authority, man of majesty, immortal champion of liberty.

The information content of the lesson is but a skimming of the field of knowledge open to the student who will go outside into a study of the special references provided, and studiously consider the questions and problems given.

Adam a Pre-mortal Champion of Liberty

That Adam was Michael, we have the word of the Lord, through Joseph the Prophet. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." (Rev. 12:7-8.) So wrote the Revelator John, on the Isle of Patmos. Whether this war was a clash of arms, as described by Milton in Book VI *Paradise Lost*, or whether it was a campaign where armaments were ideas, and votes were sword thrusts, we are left to conjecture. In any event it was a conflict where each side had a cause and a leader.

In the conflict two great issues were at stake, the agency of man and the authority of God. "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down." (*Pearl of Great Price*, Moses 4:3.)

Michael championed the cause of liberty, Satan contended for coercion, of which he was getting a bitter taste. How long battles raged or debates lasted is not of earth-record, but we are told that victory came to the legions led by Michael. In this decisive struggle all were volunteers, and there was one side from which desertion could be made at any time. The very nature of the objective of Adam's army called for the loyalty of free-will adherents and heroic valiancy. The half-hearted were not enlisted. The cause of agency defended by

two-thirds of heaven's hosts is as old as self-conscious intelligence. It is as fundamental as the self-existent ego of man. This cause was upheld under the championship of Michael. The pre-mortal Adam, the first on record to defend liberty as a necessity for worthwhile life, is a something without which a heaven cannot exist, a pre-requisite for the pursuit of happiness.

Our hero's pre-mortal championship of liberty did not end with his victory in heaven. Conditions called for a new campaign. Adam was to colonize our earth. He was to go alone with the assurance of having a companion sent; with her he was to replenish the earth with beings who were of a higher order of intelligence than those already upon it, who had forfeited the privilege of having bodies. (*Doctrine and Covenants Commentary*, p. 82; and *Saturday Night Thoughts*, Whitney, p. 89.) He had been a champion of liberty for the spirits for whom the earth was created. Did not this new campaign offer to him the opportunity to become a champion of liberty for the earth itself? He was to leave behind his home in heaven, the society of valorous comrades, and that peace for the purchase of which he had been one of the chief contributors; and then he was to leave behind all memories of his glorious life, forgetting even the conditions of the contract. It was a call to face all that he had faced before without the legions he had led. He did not falter. It is of record that Joseph Smith the Prophet said: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was." (*Compendium*, Gems, page 285—Foreordination of man).

In the pre-mortal state, Christ championed the cause of perfect liberty; in the Council of the Gods, Adam championed the adoption of the law of liberty by the hosts of heaven.

Adam—a Mortal Champion of Liberty

With the past behind him, except its effects, Michael, the angel, became Adam, the man, and God gave him employment and the congenial companionship of a woman. He lived, no doubt, happily in a world of activity and innocence, one of peace more than of progress. It was a world of privileges, but not one of agency, which belongs to man alone—ethical agency, the free agency of knowing good from evil and of choosing in the light of that knowledge of right and wrong, a knowledge which constitutes the first step from manhood towards Godhood. The Lord provided for this first step to be taken by introducing one negative into the midst of countless positives. But for that introduction to that first "Thou

shalt not," the human race today would consist of one couple.

Whosoever thinks to provide a fulness of life without a negative, thinks to do what God has not attempted. Whosoever tries to furnish the most joyous life without a preponderance of the positive in it tries what the Lord has not exemplified. In the garden of Eden, Adam was brought face to face with an opportunity to give up his individual life that there might be race life. To me there is something marvelously heroic about this choice. To consent to cease to be that others might be is something more than commonplace. And yet such must have been the case with Adam who had as yet on earth known nothing concerning the life hereafter, and so, "Adam fell that man might be." Satan had not deceived Adam into the belief that death would not be the penalty of disobedience. Hope of escape from disastrous results was no part of Adam's mental makeup, when he partook of the fruit.

Adam's altruism was not all embodied in his good-will for the unborn, it was accentuated by his interest in Eve. His inherent chivalry would not permit him to have her made captive alone. The joy of existence in a body is the highest form of happiness. May it not be consistently said of Adam that he chose to die the mortal death that others might have mortal bodies, as Christ chose to die that others might have immortal bodies, and if this be true, is not Adam entitled to a place as champion of liberty second to the Redeemer?

Adam as an Immortal Champion of Liberty

Adam carried his interests in the cause of liberty over into eternity. Before his resurrection we hear of him contending with Satan concerning the granting of a merited privilege to Moses. It appears that Adam, the archangel, was sent from the spirit world with authority to grant Moses the freedom of a translated being; a mortal made immune to death with the privilege of doing good among men, as was John the Revelator and the three Nephites. The meeting was evidently on the mountain-top from which Moses viewed the Promised Land, into which he was not privileged to lead Israel. There Satan contended for the body of Moses. Jude says of the event: "Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." (Jude 9).

In the light of consistency, we are led to think that Satan could not have had any use for, nor any fear of, the body of Moses separated from his spirit; but that in the light of his experience the evil one had much to fear from an extension

of the mortal life of Moses, as embodied spirits can do more than unembodied ones. In the controversy, true to his non-indulgence of personal abuse, and true to his inherent humility, he rebuked and vanquished Satan in the name of the Lord.

That the resurrected Adam, as Michael, has championed the cause of Latter-day Saint liberty seems evident from the following record in the *Doctrine and Covenants*:

"And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael, or Adam, down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!" (Doc. and Cov. 128:21.)

Finally, Adam will be a champion of liberty following a peace period to be known as the Millennium. Then Satan will make his last struggle for the possession of the earth. As to whether this conflict, which is more than a world war, this struggle in which heaven and hell will take part, will be a battle of "bullets or ballots," we may decide by a contemplation of the following:

"And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years.

"And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years—

"And so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years.

"And then he shall be loosed for a little season, that he may gather together his armies.

"And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.

"And the devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies.

"And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all.

"For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb." (Doc. and Cov. 88:108-115.)

While we are left in a measure to conjecture as to the nature of this last and greatest contest for freedom there is

no chance for speculation as to who will be the champion of liberty there; it is the place destined for Adam. This final contest as an event stands next to permanent peace in the history of our earth, and Adam, the archangel, stands next to Christ, the Prince of Peace.

THE HERO AND HEROINE

All hail to the prince and the princess!
Ideals of valor and love,
Models of strength and of sweetness;
Bearers of life from above.

To earth invaded by legions
Of merciless soldiers of sin,
Banished from heavenly regions
Awaiting new war to begin.

Brave pair, oh, where is their equal,
This side the realm of the gods?
Courage that makes them immortal
Was theirs in facing the odds.

They fought, were captured, not conquered.
From home a deliverer came;
By Him from death were they ransomed,
Then took up the fight in His name.

All hail to Adam, the hero!
All hail to his heroine bride!
Down with the arrogant tyro,
Who dared our first parents deride.

They'll stand at the head of earth's races,
A god and a goddess on high,
In majesty holding their places
While time passes endlessly by.

References: 1. Book of Moses—Pearl of Great Price. 2. *Added Upon*—Nephi Anderson. 3. *Saturday Night Thoughts*—Whitney—Article 12. 4. *Doctrine and Covenants Commentary*, p. 571. 5. *Doctrine and Covenants*, Sec. 88:111-116, 126. 6. *Relief Society Magazine*, vol. 12, p. 89. 7. Book of Mormon—II Nephi, 2:25. 8. Revelations, chap. 12. 9. Genesis, chaps. 1-5. 10. Book of Jude, verse 9.

QUESTIONS AND PROBLEMS

1. Why has Adam not received recognition as a Champion of Liberty?
2. If, as is conceded by the Christian world, Jesus Christ is the greatest Champion of Liberty, where must we place Adam as a Champion of Liberty?
3. Discuss the proposition: Next to Christ, Adam is the Great Ideal.

LESSON II

MOSES

By Dr. George W. Middleton

The biblical account of the life and life's work of Moses is a most dramatic recital. Whoever was responsible for the books of Genesis and Exodus must be credited with rare literary ability.

Doubters in vain have related that Sargon, a Babylonian, had anticipated the story of the ark of bullrushes, by thousands of years, and that Moses was, therefore, a myth. The ten commandments, and the wonderful system of laws elaborated by this great leader of men is sufficient answer to these skeptics. The best governments of the modern world are based upon the laws of Moses.

To get a real insight into the biblical story of Moses, we must understand the method of the oriental mind. The bare recital of the facts would have been very insipid to them. To give it coloring and flavor, they must needs draw upon their imagination, and weave into the fabric of fact the adornment of phantasy. If we examine the contemporary historical records, we shall see that the same method was common in all oriental countries. We must understand, too, that Moses was dealing with a crude, primitive people who had been held in slavery and superstition. It was necessary to make use of propaganda. A God who worked by the method of the great universal laws would have meant nothing to them. They demanded a God who was actuated by the human method of caprice. If we keep these things in mind, we shall understand much that would be difficult to explain from any other viewpoint.

Moses arose at the time of a great crisis in the history of the Hebrew race. The descendants of Israel had multiplied in the fertile valleys of Egypt, until they had become numerically a great people. A new dynasty had come in, not friendly as the preceding one had been to these aliens. The consequence of jealousies on the part of the new king, of Greek origin, was persecution of remorseless severity. The Hebrews were made to toil like beasts of burden, and subjected to all kinds of indignities.

It was at this juncture, in the year 1571 B. C., that Moses was born among the tribe of Levi. The Egyptian king had ordered that all male children born among the Israelites should be put to death. Jochebed, the mother of Moses, resorted

to the stratagem of exposing him in a basket of bullrushes on the banks of the Nile. The daughter of king Pharaoh discovered the child, and took him to the royal household. He was adopted by this powerful princess, and educated in all the learning of the Egyptians. For forty years we hear nothing more of his story, until he killed an Egyptian who was smiting one of his oppressed brethren. During these forty years he dined at the royal table, and discoursed with the most accomplished of his peers on all esoteric lore of that period.

Then Moses fled to the land of Midian, on the nethermost border of the Red sea. This country is a part of the great and terrible wilderness over which Israel was to wander for forty years. In its solitudes Moses developed the spiritual side of his nature, and communed with God. The biblical narrative says that God spoke to him out of the burning bush, and told him that he had a mission to deliver his people. It is supposed that Moses, while in the household of Jethro, a priest of Midian, wrote the narrative contained in the book of Genesis. If this be true, we must certainly give him credit for rare literary ability, because this first book of the Bible is written in a classic, literary style. We can imagine that Moses familiarized himself with every road, and with every hill and valley, and especially with every watering place, in the land of Midian, through which, in the due time of Providence, he was to lead the throngs of Israel. It is amidst the solitudes of nature that men really discover themselves. He quaked before the awful voice out of the bush which commanded him to deliver his brethren. Long study and retirement from the haunts of men had made him distrustful of himself. "Who am I," he said, "that I should bring forth the children of Israel out of Egypt? Behold I am not eloquent; they will not believe me nor hearken to my voice." But Aaron, his older brother, was appointed as his spokesman. Armed with the mysterious, wonder-working rod, Moses and Aaron present themselves as the representatives of the Hebrew people in the court of Pharaoh, and request, in the name of Jehovah, permission for Israel to go and hold a feast in the wilderness.

And now as to what actually happened in these interviews between Moses and Aaron and the haughty king Pharaoh, we are dependent solely on the narrative in the book of Exodus. We must bear in mind the method of the oriental mind, and the necessity of propaganda which Moses discovered in dealing with a barbarous people debased by years of servile bondage. The only God that they could understand would be a God susceptible to intrigue, and moved upon by

human caprice. Thus after each of the humiliating plagues invoked by Moses, the Lord is represented to have hardened the heart of this obstinate king, and made him reverse his decision to let the Israelites go into the wilderness to worship. Finally, after the death of all the first-born in all the land, Pharaoh consents, and the great task of leader devolves on Moses.

The Red sea is reported to have divided asunder that the children of Israel, two million strong, might march through, and then to have closed in on the serried hosts of Egypt to their complete and utter destruction. A horde of slaves is thus miraculously delivered. They are base, sensual idolaters, with few of the elements of civilization in their perverted instincts. And the trying task of Moses is to lead them hither and thither over the burning desert until God could batter them into a nation.

The guidance of Israel during these forty years is marked by marvelous ability on the part of Moses. They are like rebellious children. They murmur for flesh to eat. They make a golden calf to worship, and clamor for a new leader when Moses stays unduly long in the mount. From the thunderings of Sinai, Moses comes down with the ten commandments. The narrative states that they were written on tablets of stone by the finger of God. In his anger at their childish idolatry, Moses casts the tablets down and breaks them asunder. Not for these childish folk, but for all future generations was God speaking through Moses.

The ten commandments, and the other salutary laws he gave, are based on immutable truth for the rule of all nations to the end of time. All Christian nations have accepted these ten commandments. They are woven into the fabric of all modern codes of law. An elevated morality is the professed aim of all enlightened law-givers, and the prosperity of nations is built upon it. Moses was the great law-giver who, through divine inspiration, supplied for us the basic principles of justice and moral purity. The ritualism he introduced among his people had its definite use, for experience has shown that the primitive mind must have some framework upon which to build its religious conceptions. To wean them away from the idolatry of Egypt, there must be some tangible system of worship, with the idea of God as its central interest. Moses had a more comprehensive understanding of human nature than any earthly law-giver who ever lived. Thus did he give to his people a set of laws—moral, ceremonial and civil—which kept them a powerful and peculiar people for more than a thousand years, culminating in the glorious reigns of David and Solomon, in which Israel became the most conspicuous nation in the world.

His humanity and wisdom are manifest in his treatment of slaves (emancipated every fifty years,) in the liberation of debtors every seven years, in kindness to the poor (allowing them to glean the fields,) in the division of inherited property, in the discouragement of luxury and extravagance, and in those regulations which made disproportionate fortunes difficult. The accumulation of great wealth in the hands of the few was the cause of the decline of the Roman empire, and is the greatest threat to the integrity of our modern civilization.

This in brief was the marvelous work which Moses accomplished. He claimed the direct inspiration of God, and prefaced almost every paragraph with the statement, "And the Lord said to Moses," we cannot dispute that claim in the light of the superhuman wisdom he manifested. Such men are surely called of God, and born into the world for a definite, divine purpose. It was not given to this greatest of all law-givers and leaders of men to see the culmination of his system. He was permitted by the Lord to look at the promised land, and then he fell asleep close upon its border. In the divine plan there was, no doubt, wisdom in this. When the great leader takes his departure at the acme of his glory, before there is any diminution of his prestige, he leaves a memory that lives on through the ages.

A minute study of the life of Moses and of the wonderful system of polity he established cannot fail to be of great and lasting benefit to all those who will devote the time and attention necessary to comprehend it.

References: The best of all is the biblical story told in the Pentateuch; Pearl of Great Price. See John Lord's *Beacon Lights of History*; The new *Encyclopedia Americana*; Ginsberg, *Legends of the Jews*; George Warrington, *When Was the Pentateuch Written?*

QUESTIONS AND PROBLEMS

1. Why do you regard Moses as the greatest law-giver of all time?
2. Why did he establish the ritual of the tabernacle of the congregation?
3. How much of the oriental imagination do you think got mixed up with the story?
4. Discuss the authorship of the first five books of the Bible.
5. Why was Moses so severe in his punishment of idolatry?
6. Discuss the wisdom of his sanitary laws.

FOREWORD TO ORIENTAL CHAMPIONS OF LIBERTY

Some may quite properly ask why Confucius, Gotama, and Mutsuhito should be listed among the Champions of Liberty. They were not Champions of Liberty in the sense of political or military revolutionists. They were not Patrick Henrys or Thomas Paines. They all were mighty changers of things. Each left his land and his people with ideals and institutions which resulted in a freer and broader life. True freedom comes through cooperation as often as through revolution. These men were constructive revolutionists. For that they are honored. Because of their lives and their teachings, men have been blessed.

LESSSON III

GOTAMA, THE GREAT BUDDHA (653-532 B. C.)

By Elbert D. Thomas, Sometime President of the Japan Mission

Gotama, or Shaka Muni, the great Buddha, is credited with being the founder of Buddhism. He is placed in history by the Chinese and the Japanese as early as the eleventh century B. C. The sixth century B. C. is probably a more nearly correct date. Western and Indian scholars date his life about as here given.

We have called Gotama the great Buddha. We have done this to distinguish him from other Buddhas. For there have been many "Buddhas" in Asia, just as there were many "Christs" in ancient Palestine. Both words are titles. As "Christ" means the "Anointed One," "Buddha" means the "Enlightened One." Just as "Christ," through long usage, has lost its pure significance as a title and is used as part of the name when we say "Jesus Christ," and just as this name has received scriptural sanction in our Doctrine and Covenants and in the official name of our Church, just so has the term "Buddha," by practice, gained the significance of a proper name. We can say, "Gotama Buddha." We must not here, though, make what would be a serious mistake of thinking that names in all parts of the world follow our custom in the use of a surname and given name.

There are two great branches of Buddhism, and in each of these two branches are many cults and sects. Because of

this fact there are many stories of Buddha's life. There are great and varied theories about his place in the eternal scheme of things. Under one system even the Buddha finds himself bound, as men and the gods are bound, by a great law of the universe. A law which can not be changed. Under another system we find him credited with being a savior of man whose power is even greater than the gods' and whose mediation for the souls of the worthy is unquestioned and absolute. We can find in the extent of Buddhism theories which seem to make of Buddha an atheist who denies the existence of God and also theories which make of Buddha himself a God.

We have stories of the Buddha which are accepted by many sects which tell of his conception as being miraculous, and of his birth, as the re-incarnate Buddha, being proclaimed by the Heavens. There were many marvelous manifestations at his entrance into the world, and the whole universe paid him homage at his death. Here is one story of his birth: "Immediately upon his birth he stood upright, took seven steps, then turned to the four quarters and said, 'Now only I am born this once to be the Savior of the world.' [Forthwith two streams of water fell from heaven upon him in baptism. The devas sang and foretold that he would deliver the world, and unite all kings under his sway."

We mention these contrasts to point out the fact that Buddhism is extremely complex, and in a way to show why we can not here, without great injustice to the scheme, deal with Buddhism as such. We shall consider Buddha as a man, tell his story as history testifies of him.

He was a mighty democrat who challenged the social, political, and religious institutions of his time. He freed himself and the men who followed him from gross superstitions. He pointed a way out and he worked out a plan which he thought was based upon the facts of existence, and he offered that plan to mankind as a way for their deliverance. He was unsuccessful, for the long-established Hindu institutions, such as the Caste system, were too firmly embedded to be uprooted. His challenge to the gods which the people of his time worshiped is one of the mightiest in history and it reminds one of Abraham's challenge to the gods of his fathers as told in our Pearl of Great Price. In this he failed, too, for India did not accept him, and even today, Buddhism counts for little in India proper. In the long run Buddhism did not fail. Under other leaders it spread over half the earth and it is today one of the great extant religions.

Gotama was an Indian Prince. Born in the ruling caste, his youth was spent in luxury and protected from all the facts and ills of actual life. He knew not what pain and suffering meant. In his young manhood, he is brought face to face with

the realities of life and these stimulate the thought which in time he develops into his great system. In quick succession, while driving in his royal park, he meets three pitiable and distressing sights. First, an old man, feeble, trembling, and tottering because of his age. Next, a loathsome victim of leprosy. Third, a funeral procession. Faced with the facts of old age, disease, and death, he resolved to find a way of escape.

Arnold, in his *Light of Asia*, pictures Buddha near the end of this great argument with himself facing the facts of life, thus:

"Oh, suffering world;
Oh, known and unknown of my common flesh,
Caught in this common net of death and woe,
And life which binds to both! I see, I feel,
The vastness of the agony of earth,
The vainness of its joys, the anguish of its worst;
Since pleasures end in pain, and youth in age,
And love in loss, and life in hateful death,
And death in unknown lives, which will but yoke
Men to their wheel again to whirl the round
Of false delight and woes that are not false.
Me too this lure hath cheated, so it seemed
Lovely to live, and life a sunlit stream
Forever flowing in a changeless peace;
Whereas, the foolish ripple of the flood
Dances so lightly down by bloom and lawn
Only to pour its crystal quicklier
Into the foul, salt sea. The veil is rent
Which blinded me. I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save. How can it be that Brahm
Would make a world and keep it miserable,
Since, if, all-powerful, he leaves it so,
He is not good, and if not powerful,
He is not God."

Under the spell of these philosophical speculations, life challenged, the earth challenged, the gods challenged, he goes forth to find his escape. He leaves his wife and child, for even the great happiness which he had enjoyed with them he saw now could not be lasting. Therefore even those happinesses, now that he realized that they could not be lasting, were not happinesses at all but merely roots of future sorrows and pain. He sought truth and relief in the existing systems. For six years he became a homeless wanderer, visiting hermit after hermit, in quest of practical knowledge that would save mankind.

Philosophical reflection and the life of a hermit proving themselves unfruitful in the discovery of a medium to the needed light, he turns from these and tries asceticism. This action was consistently in accordance with an oriental belief that starvation is conducive to great mental power: the less one eats, the greater one's ability to think. He carried his asceticism to the verge of physical collapse, then he gave up this medium. Thus he condemns speculation, life of a hermit, and asceticism.

Finally, while seated in deep meditation under a lotus tree, since called by Buddhists the "Bodhi," or "tree of enlightenment," the long-sought solution came. This key to the facts of existence was soon developed into an orderly system of beliefs and teachings. With this system as a basis, Gotama went forth and taught. He gathered a small band of followers about him which in time grew to the now famous 500 disciples. (Go-hyaku Rakan.) During the remaining forty-five years of his life, he devoted himself to teaching and spreading his gospel. He was over eighty when he died.

We have seen how Gotama condemned the unsocial life of the hermit and of pure speculation. How by actual experiment he proved untrue the theory of asceticism. Now let us emphasize his position as a protestant against the religion of his time, which held that the gods ruled in the affairs of men in a spirit of caprice, doing what they wished with men without let or hindrance. Against this notion that the gods were free to harass, plague, or interfere in the lives of men without reason or purpose, Gotama took the stand that the gods, no less than men, were subject to an eternal law, and that far from having his fate determined by the wish of any god, man has the determination of his fate in his own hands, in strict accordance with that law. Thus man is brought to a place where he has a chance to work out his own salvation through a recognition of the principle of man's own responsibility in the law.

Elsewhere we have said that Gotama was a democrat. His protest against the Hindu political and social system is found in this teaching of his: "My doctrine makes no distinction between high and low, rich and poor, it is like the sky, it has room for all; and like water, it washes all alike."

In the spirit of this teaching the following story of one of the Buddha's closest disciples is told:

"Ananda, coming to a well, asked a girl of the despised caste for a drink of water. But she, fearing a gift from her hands would make him unclean, declined. Whereupon Ananda said, 'My sister, I did not ask concerning thy caste or thy family. I beg water of thee if thou canst give it to me. To him in whom love dwells, the whole world is but one family. Hatred is never overcome by hatred, this is an ancient rule. The

greatest victor is he who conquers himself. Overcome evil with good and lying with truth. As the lotus-flower rises immaculate from the muddy water of the marsh, so a man may rise from the impurity of the surrounding world. Not abstinence from fish or meat, not wearing rough garments, not offering sacrifices, can make a man pure. Your low desires are in you and you make your outside clean.'"

Buddha taught that this life is merely one in a chain of lives, that when a man dies he is reborn into precisely the condition he deserves, that he continues to be reborn until he has been fully punished for every sin and fully rewarded for every virtue. That explains the evils of life. These evils and existence itself may be overcome by recognizing the "Four Noble Truths" and by living a life in accordance with the "Eight-fold Path."

"First: The noble truth about suffering. Birth is painful, disease is painful, death is painful, contact with the unpleasant is painful, and painful is separation from the pleasant.

"Second: The noble truth about the cause of suffering. Verily it is this thirst or craving, causing the renewal of existence, the craving for the gratification of the passions, or the craving for a future life, or for success in this life.

"Third: The noble truth of the cessation of suffering. Verily it is the quenching of this very thirst, the laying aside of this thirst.

"Fourth: The noble truth concerning the path that leads to the cessation of suffering. Verily it is the noble eight-fold path; viz.:

- "1. Right views: free from superstition or delusion.
- "2. Right aims: high and worthy of an intelligent, earnest man.
- "3. Right speech: kindly, open, truthful.
- "4. Right conduct: peaceful, honest, pure.
- "5. Right livelihood: bringing hurt or danger to no living thing.
- "6. Right effort: in self-training or in self-control.
- "7. Right mindfulness: the active, watchful mind.
- "8. Right contemplation: earnest thought on the deep mysteries of life."

Buddha's last instruction to his disciples should be noted:

"And the Blessed One, calling his disciples unto him, delivered unto them this commandment:

"Go ye forth, O brethren, and wander over the world, for the sake of the many, for the welfare of the many, out of compassion for the world, for the good and the weal and the gain of gods and men. * * * Proclaim the teaching lovely in its origin, lovely in its progress, and lovely in its consummation, both in the spirit and in the letter. Set forth the higher life in all its fulness and in all its purity.

"Be ye lamps unto yourselves, betake yourselves to no external refuge. Hold fast to the truth as a lamp, hold fast as a refuge to the truth. Whosoever shall be a lamp unto themselves, looking not for refuge to any one besides themselves, it is they who shall reach the topmost height.

"Behold now. I exhort you, brethren: work out your own salvation with diligence.' This was the last word of the Blessed One."

The ten Buddhist Commandments which are binding on all people may be translated as follows:

1. Ye shall slay no living thing.
2. Ye shall not take that which is not given.
3. Ye shall not act wrongfully touching the bodily desires.
4. Ye shall speak no lie.
5. Ye shall drink no maddening drink.
6. Ye shall not defame.
7. Ye shall not boast.
8. Ye shall not be stingy.
9. Ye shall not be angry.
10. Ye shall not revile the three precious things.

Following are a few of the most popular of Buddhist sayings:

"If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

"He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards also temperance and truth, he is unworthy of the yellow dress.

"The thoughtless man, even if he can recite a large portion of the law, but is not a doer of it, has no share in the priesthood, but is like a cow-herd counting the cows of others.

"Earnestness is the path of Nirvana; thoughtlessness the path of death.

"Like a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly.

"The scent of flowers does not travel against the wind; neither that of sandal-wood; but the odor of good deeds travels even against the wind.

"Long is the night to him who is awake; long is a mile to him who is tired; long is the life to the foolish who do not know the true law.

"If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceived the taste of soup.

"One is the road that leads to wealth, another the path that leads to Nirvana.

"Well-makers lead the water whither they will; fletchers bend the arrow, carpenters shape the log of wood; but wise people fashion themselves.

"Even the gods envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride and from appetite.

"If one conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of conquerors.

"Let us live happily, then, not hating those that hate us.

"Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth.

"The man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root."

Buddha's contribution to liberty may be summed up as follows:

1. He taught man's individual responsibility in meeting the experiences of this world.
2. He taught equality in opportunity in attaining salvation.
3. He freed men from superstitions and gods of caprice.
4. He attempted to break the bonds of caste, thus freeing men and women from social, economic, and political servitude.
5. He gave man high ideals and teachings and as a result the lives of men have been more abundant.

FURTHER READING

Martin, *Great Religious Teachers of the East*. Williams, *China, Yesterday and Today*. Warren, *Buddhism in Translation*. Saunders, *The Story of Buddhism*. Arnold, *The Light of Asia*.

QUESTIONS AND PROBLEMS

1. Give the meaning of the word, "Buddha".
2. What is an ascetic?
3. Which of Buddha's Ten Commandments have equivalents in modern revelation?
4. What countries today are generally Buddhist in their religion?
5. Judging from what you have read of Buddha, what theory which is basic to Christianity and especially basic to "Mormonism" is completely lacking in Buddha's system?
6. Compare the Decalogue of the Old Testament with Buddha's Ten Commandments. Point out the equivalents. Emphasize the equivalents to Buddha's system found in modern revelation. What especially is lacking in Buddha's Ten Commandments when judged in the light of our own?
7. Compare Ananda's teachings to the low-caste woman at the well with a like incident in the life of Jesus. From these incidents comment on the democracy of Christianity and Buddhism.

LESSON IV

CONFUCIUS

(550-478 B. C.)

By Elbert D. Thomas, Sometime President of the Japan Mission.

Confucius is the Latinized form of the Chinese name, "Kung Fu Tzu." "Tzu" is a title and may be translated as "Philosopher." Confucius has always been given a leading place among the world's great men and often he is spoken of as the world's greatest thinker. His influence in China during the last 2,000 years has been unquestioned. No man, probably, has influenced the lives and the thought of so many men as has Confucius. His system is by no means perfect. It has flaws. But he did face the problems of life and he did offer solutions. His aim was simple, merely to make of rulers men of virtue, and of the ruled true gentlemen. That done and he thought the state would become tranquil and man's life good.

His system is taken from what he thought were the facts of nature. Not once does he claim inspiration or revelation. Religiously he had respect for the ancient Chinese system and he taught that the sacrifices should be continued, that the ancestors should be worshiped, that reverence should never be lacking; but, nevertheless, as a religious teacher he must be classified as an agnostic. In super-natural things he professed ignorance. He always assumed the existence of God or Heaven but never talked much about them. He reacted to questions about man's state after death much as did Gotama and Jesus, pointing the path to righteousness and reminding his questioners that this life is man's first concern, and that if man would devote himself in a spirit of consecration to this life, he may with safety trust the future to be generous and just. "Chi-lu asked about serving the spirits of the dead, and Confucius said, 'While you are not able to serve men, how can you serve their spirits?' The disciple added, 'I venture to ask about death,' and Confucius answered, 'While you do not know life, how can you know about death?' Tzu-Kung asked, saying, 'Do the dead have knowledge of what we are doing for them or are they without knowledge?' Confucius replied, 'If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish to know whether the dead have knowledge or not. There is no present urgency about that point. Hereafter you will know for yourself.'"

The agnostic attitude of Confucius has been a great bless-

ing to the Chinese. It is responsible for making the Chinese practical and unspeculative. They have thought of this world and its problems rather than dreaming of the next. The Confucian agnostic tendency has saved the thoughtful in China from gross and base religious practices and religions, and also from atheism. The agnostic professes ignorance in matters relating to God. The atheist denies the existence of God. Thus the Confucian agnostic is full of reverence for sacred things and honestly respectful of the dead. Thus China, without a prophet or an inspired guide, has worked out a system of social action leading to a life of high ideals and reverence. All the Confucian "oughts" and "shoulds" are based on man's experience in nature. The authority of a divine law or an inspired law-giver has been lacking. That Confucianism has had the force of a divine law has become almost true, but Confucius never made such a claim and never taught on any authority higher than nature and man's experience in nature and society. This is what constitutes Confucius' greatness. He assumes man's development to full and complete manhood through proper action.

In a very simple way Confucian philosophy accepts the proposition that the nature of man is good. That goodness in itself means nothing. Goodness must become useful and active in order to fulfil its purpose. The Chinese boy taught in the spirit of Confucianism is told in the very first lesson he gets in school that his nature is good but that in order for him to live a full, a complete, and useful life that nature must be cultivated. His nature is likened to jade which only becomes useful when polished. We often speak of diamonds in the rough. When we do this we imply a great and deep philosophy. We see in the uncut stone a potential diamond of great wealth. Let the child now take the place of the uncut stone. Good in nature and possibility, but incomplete without the polishing. Thus the Chinese boy is a potential man. He becomes a man in the fullest sense only by training, polishing and the cultivation of his reason. The good life and the perfect state, therefore, follow right action. Confucius lays down the rules for proper action. Man's conduct becomes the rule for all judgment. The Confucian road to freedom and tranquility may be called the road of proper conduct. Confucian contribution to freedom comes from the spirit of toleration, the appeal to reason, freedom from superstition, a highly developed sense of social obligation and responsibility. Following Confucius, the fundamental aim of education in China has been behavior rather than learning. Knowledge and intelligence are important, but never an end in themselves. They are the means to proper action and useful lives in a peaceful, stable, abundant state.

Confucius was born in the year 550 B. C., in the ancient state of Lu, which was situated in northeastern China, where the present province of Shangtung is now. His father was a strong and robust retired military officer. This old officer had no other children excepting a daughter, whose mother had merely the status of a concubine.

Thus under the Chinese scheme, in order that the family line be not ended and in order that the ancestors be worshiped properly, it was necessary that the old gentleman marry again. He sought the hand of one of three daughters by the name of Yen. This story forms a very important place in the life of Confucius. From it we get the now classical examples in filial piety and the great honor which worthy Chinese mothers have always received.

When the word came that the old soldier who became the father of Confucius wanted to marry one of the Yen girls, the father of these maidens called them together and stated the old man's desire. He added that though the suitor was old, he was vigorous, healthy, of noble birth, and holding a high position in the Government. (The four things which every Chinese father, in theory, insists upon every prospective husband having—vigor, health, proper birth, and satisfactory economic standing.)

"Which of you shall I offer him?" the father asked. The two oldest remained silent, but the youngest said, "Father, it is for you to command and for us to obey." As a result, the youngest one was chosen and this maiden became the mother of Confucius. The same filial piety which the youngest daughter exhibited to her father, Confucius later manifested to his mother. For her he had and displayed a beautiful affection. Confucius was reared and taught by his mother. Theirs is one of the world's outstanding cases of a glorious mother and a worthy son.

At fifteen, Confucius had acquired a reputation for intellectual attainments. At nineteen, he married; and in his twentieth year he was appointed "Keeper of the Provincial stores." Promotion after promotion came to him and he grew in knowledge of government and an understanding of political right and wrong, until when he attained the high position of public censor, his sense of duty forced him in his public criticism to point out the evils and shortcomings of the powerful, and he was forced to resign. Relieved of official duty, he gave over the next thirty years of his life to travel and teaching. In going from city to city he taught political and moral reform. These teachings have become classical and are now found in what the Chinese call, "The Four Books."

When Confucius was about fifty years old, a great emergency occurred in his native state of Lu. He was recalled and

appointed magistrate for the whole province. Thus he was given an opportunity to test his theories. The results of his administration are now pictured for us as being almost miraculous. We are taught that the poor were cared for, the helpless and elderly were treated with sympathy and wisdom, crime diminished, and war was discouraged. Mighty reforms were instituted and we find even the theory of trial by jury hinted at.

While the pictures of Confucius' success are overdrawn, we do know from history that he was so successful that Lu became prosperous and peaceful. Also that his success made the rulers of neighboring states jealous. Thus frightened of the new prestige which Lu had gained, which threatened to upset the balance among the states, they planned for and succeeded in bringing about his downfall. Knowing the weakness of the King of Lu for spectacular entertainment, they hired eighty dancing girls who presented to the King twenty span of horses and proceeded to entertain him with song and dance. The King became infatuated with this entertainment and for three successive days he gave himself over to pleasure. He completely ignored the duties of his office and gave official audience to no one. Under the Confucian scheme the virtue and righteousness of the ruler are paramount. Therefore the plan of the rival rulers was successful. The King's behavior so disgusted Confucius that he resigned as magistrate. Free from office again, he gave over his life to two ends: first, the gathering about him of a band of disciples to be trained in the principles of political, social, and personal reform; and second, the editing of the sacred books of China. Both of these aims he fulfilled and in his seventy-third year he died.

The first aim led to the growth of a mighty following, which in time controlled the thinking and wisdom of most of China. The second resulted in the creation of the Chinese classics, which became the standard and authoritative books in China in matters of government, religion, poetry, literature, morals, and history.

Under the Confucian scheme, man attains his proper place in nature, which here we may call his true freedom, by maintaining proper relationship. Man is social; he must live in society, in social cooperation, or in a spirit of what we might call "reciprocity." It is expressed in its fulness in his "Gospel of the Mean," or in a brief way in what has been called, the "Golden Rule of Confucius:" "What you do not wish to be done to yourself, do not do to others."

Thus to Confucius the chief end of man is to become a desirable member of society. This can be attained by observing four rules, for Confucius says, "In the way of the su-

perior man there are four things: to serve my Father, as I would require my son to serve me; to serve my prince, as I would require my minister to serve me; to serve my elder brother, as I would require my younger brother to serve me; to set the example in behaving to a friend, as I would require him to behave to me."

The essence of Confucian philosophy, religion and ethics may be found in the following. It is the key to a useful life led in harmony with nature and society, and which, if followed by the people and the rulers, will result in a happy, prosperous, peaceful and stable state:

"Ever think of your ancestors, cultivate virtue, strive to accord your dispositions to Nature; so shall you be seeking great happiness.

"Does Heaven speak? The four seasons pursue their courses and all things are continually being produced in their order. Equilibrium is the root from which harmony springs. Harmony is the universal path which all creatures should pursue. Let the states of harmony and equilibrium exist in perfection and a happy order will prevail and all things flourish.

"The ancients who wished to illustrate virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they regulated their families. Wishing to regulate their own families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things, being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy."

FURTHER READING

"Confucius," in any good Encyclopedia. Williams, *China, Yesterday and Today*. Thomas, *Chinese Political Thought*. Giles, *Chinese Civilization*.

QUESTIONS AND PROBLEMS

1. From what point of view may Confucius be called a Teacher of Religion?

2. In what century did Confucius live?

3. What other great teachers or religious leaders lived in that century?

4. Give the Golden Rule of Confucius. What is an agnostic? An atheist? Emphasize the difference.

5. Name one of the Ten Commandments which is a cardinal rule under Confucius' scheme of filial piety.

6. The sixth century B. C. gave the world Confucius, Gotama, the Buddha, Zoroaster, and others. It may, therefore, be spoken of as a century of inspiration. Are Lehi and Nephi true to their age? If so, has the Book of Mormon a logical setting in history?

7. Compare the Latter-day Saint theory that the right to the blessings and privileges of the Priesthood depend upon their righteousness, with the Confucian theory that the right to rule depends upon the virtue of the ruler.

LESSON V

MORONI, THE NEPHITE GENERAL*

(B. C. 100-56.)

By W. H. Boyle, Assistant Professor of Education, B. Y. U.

The Young and Fearless Military Leader of the Nephites

A. OBJECTIVE: To recount what this one man did, give due credit to himself and his Creator, to the end that all who read his exploits will be converted that faith and power, ability and wisdom, and peace that passes understanding come to him who knows his course in life is right, and then, with faith in divine interference, unflinchingly and courageously pursues his righteous end.

B. MORONI: Life, Exploits, Ideals.

Great events produce great needs and God chooses great men for such occasions. As Abraham was chosen, even in his pre-mortal state, and even as Christ was selected to do his work and suffer, so there are others. Columbus was driven by inspiration across the mighty deep. Washington became the leader of the Puritan band. Lincoln led the armies of the north to victory. Brigham Young became the Moses of the "Mormons." Moroni, the choice of The Master Hand, at the age of twenty-five became the leader, the great military champion of the Nephites. Moroni was no accident. He was raised up in his day to lead the faithful descendants of Nephi against the selfish, ambitious, and cunning descendants of Laman. The Nephites were inspired by a better cause than the Lamanites, says Alma for they were not fighting for monarchy nor power, but they were fighting for their *homes* and their *liberties*, their *wives* and their *children*, and their *all*, yea for their *rights of worship* and their *Church*.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their *families*, and their *lands*, their *country*, and their *rights*, and their *religion*.

*See Book of Mormon, Alma 43; 63:3.

"And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage."

And, as we march with Moroni and his little band of loyal followers, we are convinced that their mighty faith was due to the fact that they knew their course was right and that "God was not on a journey, neither had he gone to sleep, but was standing in the shadow keeping watch above his own."

The Lamanite forces were now almost entirely commanded by Nephite apostates. The Lamanite forces and the followers of Zoram joined forces against the Nephites, under the command of a very able general and an apostate, named Zerahemnah. It was in this day of peril that the Lord raised up this great priest and prophet, that inspired military leader, Moroni. The Lamanitish forces out-numbered the Nephites, but the discipline of the Nephites was better. The bodies of the soldiers were protected by armor, and breast plates and helmets and shields. The bodies of the Lamanites were naked with the exception of the skin wrapped about their loins.

When the Lamanites prepared to attack a city called Jershon they found that Moroni had outwitted them. He divided his army, part of which he left at Jershon to protect the city and the other part, by rapid marches, advanced upon Sidon. Here a stubborn and bloody battle was fought, perhaps the most stubborn and bloody in Nephite history. Time after time the enemy fell upon the well ordered ranks of the Nephites and was thrown back. The Nephites were successful but so great were the losses on both sides that they failed to count them.

As age crept upon Alma he called to him his sons and gave to them a blessing. To Helaman, his eldest, he gave the sacred plates and warned him to care for them. Helaman succeeded his father as high priest and prophet in all the cities of the Nephites and did much to regulate both the spiritual and temporal affairs of the church.

Dissensions arose; dissensions that were created by the apostates and rebels in every community. The leader of the rebels was a man by the name of Amalickiah. George Reynolds, an eminent author, says that he was the most ambitious, cunning, and unscrupulous character that ever disgraced the history of ancient America. He says, "It was a perilous day for the Nephite nation when this subtle creature bent all his brilliant energies to the fulfilment of his ambitious dreams. True, he had been a member of Christ's holy Church, but now the love of God had given place to the hatred of his servants; he was the citizen of a republic, but he aspired to overthrow its liberties, and reign as king over his

fellow-citizens. Indeed he had cherished thoughts of still greater power, even to be monarch of the entire continent; both Nephite and Lamanite should bow to his undisputed sway. Such were his nightly dreams, and the continual thoughts of his waking hours, and to this end he bent all the energies of his mind, all the craft of his soul, all the cunning of his tongue, all the weight of his influence. With promises rich as the gold of Ophir and numerous as the snowflakes in a winter's hurricane, he beguiled his weaker fellows: men who, like him, loved power, hated the truth, delighted in iniquity, but who had not the lofty ambition, the unhalloved valor, and the deep, designing cunning that distinguished their leader. To his call the dissatisfied, the corrupt and the apostate rallied.

"Opposed to him stood Moroni, the dauntless leader of the armies of the Nephites. Inspired by an unquenchable LOVE for TRUTH and Liberty, he sensed with every heart's pulsation that no man could fight for a holier, more glorious cause than virtue and liberty."

Alma says, and I quote from him:

"And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah.

"And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In MEMORY of OUR GOD, OUR RELIGION, and FREEDOM, and our PEACE, our WIVES, and our CHILDREN—and he fastened it upon the end of a pole.

"And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and HE PRAYED MIGHTILY UNTO HIS GOD for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land—.

"For thus were all the true believers of Christ, who belonged to the Church of God, called by those who did not belong to the Church.

"And those who did belong to the Church were faithful; yea, all those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come.

"And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

"And it came to pass that WHEN HE HAD POURED OUT HIS SOUL TO GOD, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty.

"And he said: Surely God will not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

"And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

"Behold, whosoever will maintain this title upon the land, let them

come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

"And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

"Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: 'We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.'" (Alma 46:11-22.)

As Moroni went from place to place waving this ensign of liberty, the Nephites flocked to his standard. Where Moroni could not go, he sent fleet-footed messengers arousing all the patriots of all the cities and thousands pushed their way unto all the cities of the Nephites. Hosts came with swords and spears and bows and arrows and slings and stones; from every tower throughout the Nephite land this sacred standard of Moroni's floated in the breeze, and men of strong arms and brave hearts and unfaltering faith were ready to die for liberty's sake. So early were they prepared that the followers of Amalickiah were out-generaled, and he, the general, fled for safety to the Lamanites, and Moroni's followers ruled throughout the country wherever Nephite homes were found. Elder Reynolds says, speaking of his early, subsequent history:

"Amalickiah was a Napoleon in ambition and diplomacy, and possibly also in military skill. On the first favorable opportunity after reaching the Lamanite court he commenced to rekindle the fires of hatred toward his former friends. (A great part of his own army had lost faith in him). At first he was unsuccessful, the recollection of their late defeats was too fresh in the memory of the multitude. The king issued a war proclamation, but it was disregarded. Much as his subjects feared the imperial power, they dreaded a renewal of war more. Many gathered to resist the royal mandate. The king, unused to such objections, raised an army to quell the advocates of peace, and placed it under the command of the now zealous Amalickiah.

"The peace-men had chosen an officer named Lehonti for their king and leader, and he had assembled his followers at a mountain called Antipas. Thither Amalickiah marched, but with no intention of provoking a conflict; he was working for the good feelings of the entire Lamanite people. On his arrival he entered into a secret correspondence with Lehonti, in which he agreed to surrender his forces on condition that he should be appointed second in command of the united armies. The plan succeeded. Amalickiah surrendered to Lehonti and assumed the second position. Lehonti now stood in the way of his ambition; it was but a little thing to remove him: he died by slow poison administered by Amalickiah's command.

"Amalickiah now assumed supreme command, and at the head of his forces he marched towards the Lamanite capital. The king, supposing

that the approaching hosts had been raised to carry the war into Zarahemla, came out of the royal city to greet and congratulate him. As the monarch drew near he was traitorously slain by some of the creatures of the subtle general, who at the same time raised the hue and cry that the king's own servants were the authors of the vile deed. Amalickiah assumed all the airs of grief, affection and righteous indignation that he thought would best suit his purpose. He next made apparently desperate, but purposely ineffectual, efforts to capture those who were charged with the crime, and so adroitly did he carry out his schemes, that before long he wheedled himself into the affections of the queen, whom he married, and he was recognized by the Lamanites as their king. Thus far his ambition was realized, but it was far from satisfied; ambition seldom is.

"Amalickiah now cherished the stupendous designs of subjugating the Nephites and ruling singly and alone from ocean to ocean (B. C. 73). To accomplish this iniquitous purpose, he dispatched emissaries in all directions whose mission was to stir up the angry passions of the populace against the Nephites. When this vile object was sufficiently accomplished, and the deluded people had become clamorous for war, he raised an immense army, armed and equipped with an excellence never before known among the Lamanites. This force he placed under the command of Zoramite officers, and ordered its advance into the western possessions of the Nephites, where, amongst others, stood the cities of Ammonihah, now rebuilt, and Noah.

"The Nephites, during this time had been watching Amalickiah's movements, and energetically preparing for war. When the Lamanites reached Ammonihah they found it too strongly fortified to be taken by assault; they therefore retired to Noah, originally a very weak place, but now, THROUGH MORONI'S FORESIGHT AND ENERGY, made stronger than Ammonihah. The Zoramite officers well knew that to return home without having attempted something would be most disastrous, and therefore, though with little hope, made an assault upon Noah. This step resulted in throwing away a thousand lives outside its walls, while its well-protected defenders had but fifty men wounded. After this disastrous attempt the Lamanites marched home. Great was the anger of Amalickiah at the miscarriage of his scheme; he cursed God and swore he would drink the blood of Moroni.

"During the next year the Lamanites were driven out of the great eastern wilderness, which was occupied by numerous Nephite colonies, who laid the foundations of several new cities along the Atlantic coast. Moroni also established a line of fortifications along the Nephites' southern border, which stretched from one side of the continent to the other."

A few years of peace and prosperity now followed, the Nephites multiplied extensively and grew very rich. As they grew, selfishness crept in, quarrels among cities ensued, and again Moroni's courage and wisdom are tested to keep peace within his own group. He is successful and brings union among the cities of his own people.

It is impossible and unnecessary to give in detail in this short space the great and wondrous things accomplished by this military chieftain until his early death. He fought at the head of the Nephites against all oncoming foes, and there were many within and without, until not a Lamanite warrior remained on Nephite soil.

References: 1. *Story of the Book of Mormon*, by George Reynolds,

chapters 23, 24, 25; pages 149 to 178. 2. Book of Mormon, chapters 23 to 63 inclusive; pages 200 to 359.

QUESTIONS AND PROBLEMS

1. Wherein is Moroni comparable with Washington, Lincoln, Napoleon Bonaparte, Brigham Young?
2. What advantages has priest and prophet and liberty's champion, all in one, over a valiant and resourceful military leader only?
3. How can men be champions of liberty in times of peace?
4. List the virtues that Moroni possessed that gave him such power with men.
5. Compare the ideals of Moroni and his followers with Brigham Young and his followers. Where was their source of strength?

LESSON VI

JUSTINIAN

Born a Barbarian Peasant: Died Emperor of the Eastern
Roman Empire
(527 A. D.—565 A. D.)

By J. Reuben Clark, of the General Board, Y. M. M. I. A.

Human liberty—man's freedom from restraint—whether political, civil, or individual, is the offspring of law and order: without law and order liberty cannot exist. Man's freedom from restraint when law and order are absent is not liberty, but license, which grows rankest in chaos. Chaos and liberty cannot live together. License is the exclusive property of the strong; liberty is the choicest heritage of the weak.

That nation, people, or individual which establishes in the world law and order, and thereupon and therefore liberty, whether that liberty be great or small, deserves the homage of a grateful humanity.

How certainly liberty is derived from law and order may be seen from the creation and perpetuity of our own great free institutions.

The opening sentence of the Declaration of Independence declared:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men." * * *

Our Constitution, as originally framed and as adopted, contained no "Bill of Rights," (such for example, as the guarantees found in the English Statute of I William and Mary, St. 2 c. 2,) which would insure to the citizens of the United States the rights which the Declaration of Independence had thus declared were unalienable.

Accordingly, Congress at its first session proposed (pursuant to a rather definite promise Washington made in order to insure the adoption of the Constitution) the first ten amendments to the Constitution, which put beyond the power of the Federal Government any interference with religious liberty, freedom of speech, or of the press; the right of peaceable assembly, and the right to petition the Government for a redress of grievances. These amendments also guaranteed the right of the people to keep and bear arms, forbade the quartering of soldiers upon the people in time of peace, prohibited searches and seizures except upon properly issued warrants, insured

proper criminal prosecution, forbade double jeopardy, protected every man from being a witness against himself, forbade that any person should be deprived of his life, liberty, or property, without due process of law, or that private property should be taken without just compensation, secured the right of trial by jury, and forbade excessive bail or excessive fines, or the imposition of cruel or unusual punishment.

The various states of the Union have adopted equivalent "Bills of Rights" as parts of their constitutions.

Thus, under the Constitution of the United States and the constitutions of the component states, there have been placed beyond the reach of interference by government certain rights and prerogatives of the citizens and inhabitants of the United States. Under these guarantees, all persons within the jurisdiction where the Constitution runs are free from all restraint, save in times of war when the war powers of the Constitution come into existence. In time of peace, no law may be passed that interferes with any person in the enjoyment of the rights so guaranteed.

This is said to be a novel principle in the political systems of the world. Jurists of the continent of Europe have denominated this field of activities so protected as a "realm of anarchy." To such jurists the thought that there is a domain in which the subject is, in a sense, superior to his sovereign, is not only novel, but startling; but this principle is the glory of our great Government. It is that upon which is founded our great free institutions. These rights, so defined in our Constitution, are our liberties and the constitutional provisions guaranteeing them to us with a just and affectionate pride, have been declared to be the "bulwark of our liberties."

These constitutional liberties of ours depend upon the Constitution, which, by its very terms, is the supreme law of the land; so long as that Constitution lasts and is enforced, our liberties are secure and we are a free people; when that falls, or when it is unenforced, our liberties fail and tyranny will reign.

Time teaches us that the power and glory of Rome is not to be found in her art, seen now only in ruin; nor in her political dominion, long since lost in decay; nor in her literature, which was equaled before she rose and flourished and has been equaled since her decay; nor in her general civilization,—great as were each and all of these,—Rome's contribution to humanity is to be found in the law which she gave to the world, a law which forms the basis of the law of the whole civilized world outside the English-speaking peoples, no small part of whose law is itself to be traced to the same great source. So long as humans shall live in social, economic, and political intercourse, the fundamental legal principles

framed by ancient Roman jurists must lie near the basic elements that control and direct the conduct of men, and that protect them in the liberties which such law recognizes.

No other single individual Roman made to Roman law the contribution which was made by the Emperor Justinian, who ruled the Eastern Roman Empire from 527 A. D. to 565 A. D.

The history of early Roman law is largely shrouded in the mists of tradition. The first collection of laws seems to have been made by one Sextus, or Caius Papirius, who was Pontifex Maximus about the time of the expulsion of Tarquin. (About 510 B. C.) The existence of this work has been denied.

After the downfall of the kingdom and the establishment of the Roman Republic, what are known as The Twelve Tables were framed and adopted by the people of Rome. "These Tables," says Gibbon, "obtained among the Romans that blind and partial reverence which the lawyers of their country delight to bestow on their municipal institutions." Some of the commonest provisions of modern law run back to The Twelve Tables; such, for example, as the prohibition against usury (Table Third.) In the Ninth Table were guarantees relating to the life, liberty, and rights of Roman citizens which constituted a sort of Roman "Bill of Rights."

The law of Rome as thus codified in the Twelve Tables, as her life became more complex, was added to and enriched by the Edicts of the Praeters, as also by the opinions of lawyers which were known as *responsa* or *interpretationes prudentum*.

"By the Augustan Age," says our own great Jurist, Chancellor Kent, "the body of the Roman law had grown to immense magnitude. It was composed of the *leges*, or will, of the whole Roman people declared in the *comitia centuriata*; the *plebiscita*, enacted in the *comitia tributa*; the *senatus consulta*, promulgated by the single authority of the senate; the *leges actiones*; the *edicta magistratum*; the *responsa prudentum*; and, subsequent to the age of Cicero, is to be added the *constitutio principes*, or ordinances of the Roman Emperors."

During the half millenium which followed the Augustan Age, these laws and the commentaries thereon grew to fill thousands of volumes. Their multiplicities, inconsistencies, and contradictions made it impossible to administer justice, even when the judges were upright, learned, and disposed to do justice.

It was at this point of time that Justinian became Emperor of the Eastern Empire.

Gibbon records that "Justinian was born near the ruins of Sardica (the modern Sophia), of an obscure race of barbarians and inhabitants of a wild and desolate country, to which the names

of Dardania, Dacia, and of Bulgaria have been successively applied."

Justinian came to the Byzantine throne through the friends of his uncle, Justin, also Emperor of the Eastern Empire, who, like Justinian, had been born a peasant in Dacia. Justinian was educated at Constantinople as the heir of Justin's private fortune, and, as it eventuated, as the heir to the throne of the Eastern Roman Empire. "Under his reign, and by his care," says Gibbon in a chapter which is said to be received as a text book on the civil law in continental universities, "the civil jurisprudence was digested in the immortal works of the *Code*, the *Pandects*, and the *Institutes*."

Appreciative of the difficulties and the impediments which the condition of the law entailed upon the Roman world, and appreciative of the needs of that world for its development and government, Justinian entrusted the compilation of these great works to the direction of Tribonian, an eminent lawyer and magistrate, who was directed to associate with himself a number of skillful civilians.

The Code, which was in twelve books, was a collection of all the imperial statutes which were thought worth preserving from the time of Hadrian (117 A. D.) to the time of Justinian. Tribonian and his nine learned associates omitted from the collection of statutes all superfluous materials and preambles, and they were entrusted with the power to limit, to extend, or to alter the sense of the statutes in such manner as they saw fit. This *Code* was given to the world about 527 A. D.

The Institutes of Justinian were in four books. They contained the fundamental principles of the Roman law, which were so collected and treated as to be of particular use in the great law schools at Berytus, Rome, and Constantinople, which flourished at their height during this period. This work appeared about 533 A. D. It is stated that these *Institutes* were based primarily upon the writings of Gaius, whose own *Institutes* were discovered by Niebuhr, the historian, in 1816, in the Cathedral Library at Verona. It is a curious fact that the parchment upon which the text of the *Institutes* of Gaius was found had been used three times—first, for the original text of the *Institutes* of Gaius; then this text had been obliterated and other matter written upon the parchment; thereafter this other matter had in turn been obliterated and supplanted by the Epistles of St. Jerome. With much skill and patience the original text of the *Institutes* of Gaius was restored.

The Digest, or *Pandects*, of Justinian makes fifty books. They are a compilation of the decisions of the Praeters and the writings and opinions of the ancient Roman jurists. The *Digest* is supposed to epitomize the legal wisdom of 1,200 years of Roman history.

Ten years were consumed in making this compilation. It embraced materials from all preceding codes, from two thousand volumes of commentaries, and it condensed three million judgments into one hundred and fifty thousand.

The *Digest* forms the basis of all the modern continental systems of law, from which comes the order and, following the order, the liberties of the people of modern Europe.

In addition to the *Code*, the *Institutes* and the *Digest*, Justinian issued a further work known as the *Novels*, which comprises the imperial edicts of Justinian, issued subsequently to the promulgation of the *Code*, a new edition of which was issued about 534 A. D.

Justinian, in order to make his compilations operative, decreed that no citations were to be made by Roman jurists from any other books than the *Institutes*, the *Pandects*, and the *Code*, and he forbade the making of commentaries upon these works under the penalty of a criminal charge.

While considerable criticism has been aimed at Tribonian for the alleged carelessness with which the *Digest* was made—it does seem to have been made in some haste—the severest criticism against the work is that it set out the doctrine that the Emperor had absolute power, and that all the right and power of the Roman people were transferred to him. It is asserted that prior to Justinian this had not been the language of the Roman laws, and it is affirmed that (beginning with the pronouncements of this code) “the claim of despotism became afterwards a constitutional principle of imperial legislation.”

During the dark ages this great body of law was practically lost to the world, but about the middle of the twelfth century a complete copy was found at Amalphi, in Italy. The discovery of these laws was the signal for a revival in Italy and Western Europe of the study of the civil law, and from that time until the present those laws have dominated the legal development of the whole western civilized world.

Furthermore, when Japan was admitted to membership in the society of nations, and took on a political and commercial intimacy with the civilized peoples of the world, she found that her archaic feudal system did not meet the requirements of modern civilization. It is said that she thereupon took up an investigation as to whether or not she should adopt the civil law, or the common law (as it is known in England and America), as the legal system under which she should make her way as a civilized power. After careful investigation, she decided in favor of the civil law, which thus has been placed where it may dominate the developing life of the Far East, with its half billion or more of peoples.

As already intimated before, a great part of the civil law has found its way into the law of the United States and the British

Empire, through the Ecclesiastical Courts of England, the English Court of Chancery, and the English Courts of Admiralty.

In the United States other parts of the civil law have come into operation by virtue of our annexations of territory at one time under the rule of civil law. This is particularly true in Louisiana, and to some extent in Florida, and Texas. In the Philippines and Porto Rico the civil law is still, in greatest part, the law of the country.

About 1250, Alfonso X of Spain directed the compilation of the *Las Partidas*, a code of laws in seven parts, taken from the civil law, the customary law of Spain, and the cannon law. The principles of the *Las Partidas* form the basis of the law for all Latin America which was formerly under Spanish dominion.

The French codes (the chief of which is the *Code of Napoleon* or *Code Civil*), the Austrian and the German codes, are also founded upon the Justinian laws.

To this day those who live under the civil law appeal to the *Digest* and to the *Institutes* to determine the fundamental principles which underlie their legal systems.

Learned and distinguished men have made commentaries upon the Justinian laws, of whom perhaps the most illustrious are Vinnius on the *Institutes*, Voet on the *Pandects*, and Perezius on the *Code*. In addition to these, students of the civil law find great assistance from those who have commented upon that system of law as a body. Among these commentators may be mentioned Bykershoek, Heineccius, and Pothier.

Thus a barbarian peasant lad became one of the great benefactors of the human race, and by providing the law which made possible the establishment of order in a great part of the civilized world, ancient, mediaeval, and modern, he secured to its peoples such liberties as they now possess. Truly, Justinian was a Champion of Liberty.

QUESTIONS AND PROBLEMS

1. What is a Barbarian Peasant, and what constituted Eastern Rome?
2. Discuss human liberty as "Man's freedom from restraint."
3. What is the chief purpose of instituting governments?
4. Show the relationship of American Liberty and the "Bill of Rights."
5. What was Rome's greatest contribution to the world? What man contributed most to Rome's contribution?
6. Show how a multiplicity of laws hindered Rome.
7. When were the dark ages? Where was the great body of Roman law during that time?
8. What is the difference between the "civil law" and "common law"?
9. How are the law systems of Japan and of the United States related to the Roman Law?
10. Wherein is Justinian entitled to a place among the Champions of Liberty?

LESSON VII

SIR WILLIAM WALLACE

*By Dr. Wm. J. Snow, Professor of History,
Brigham Young University*

One visiting Scotland would not fail to go to Sterling and there view with admiration and a degree of reverence the imposing monument built in honor of Scotland's most romantic character and hero patriot, Sir William Wallace. In a huge niche in that monument stands a colossal bronze statue of Wallace, sceptre in hand, challenging for all time the foes of liberty and national independence. Not only is his fame commemorated in bronze and stone, but he is immortalized in literature by Jane Porter in *The Scottish Chiefs*. Over and above all this, he stands enshrined in the hearts of his countrymen as a hero and patriot second to none in recorded history.

Such a view as this may to some appear to be distorted and altogether extravagant; for, as is the case with all great men, opinions concerning him vary greatly. He is both rebel and patriot, a chieftain of fiendish brutalities and a leader of magnanimity and noble purpose. In any event, for more than six hundred years his memory has been kept green and his character has grown with the years. Today he is recognized quite generally as a man of heroic mold who came at an opportune time to save Scotland from union with England on any basis other than independence and equality.

Of Wallace's early career and life in general few details are available. Blind Harry, who wrote two centuries later, is the chief source of information. He drew generously from the writings of one John Blair, a contemporary and friend of Wallace. These latter, however, are now lost. There is, nevertheless, sufficient accredited material to create a fairly accurate picture of his career, particularly during the years 1297 till his death, 1305. He was the second son of Sir Malcolm Wallace of Ederslie and Auchinbothie in Renfrewshire. He was born probably in 1270. He early exhibited that independent and courageous nature which characterized him throughout life. He grew to be large of stature and strong and turbulent. It appears, he was a youth of violent passions and fearless in the face of danger. His hatred of the English was instilled into him by an uncle, a parish priest who had suffered from the new state of things. Moreover, love of freedom and hatred of oppression seemed to be native to him. He soon became a marked man among his associates and one highly regarded by them. According to popular history, he was a sort

of Robin Hood at this period of his life, and gathered around him men of his own temper, free booters and all haters of English overlordship.

In 1297 there occurred an event which intensified his hatred and filled him with the spirit of revenge. In the town of Lanark some altercations took place between him and some English officers in which he considered himself insulted. A street feud ensued and he was overpowered and would have been killed on the spot, but fortunately escaped into the house of a woman probably his mistress, an orphan, Marion Bradfute. She enabled him to escape into the woods in disguise. Blind Harry, who at all times shows his love for and unqualified allegiance to his hero, expressly affirms, quoting apparently from an unknown source, "Mine author says she was his rightwise wife." Whether this be true or not, Harry paints delicate and tender pictures over the loves of Wallace and Marion.

Around the orphanage of this young eighteen-year-old girl hangs a tale of more than passing interest and significance. Her father and eldest brother had been slain by Hazelrig, the sheriff of Lanark. Her mother, too, was dead and she was left at the mercy of King Edward, from whom she had to purchase such peace of mind as she might. His minions, however, were guilty of offensive advances towards her. When Wallace first met her, Hazelrig had just solicited her hand in marriage to his son. Of course she refused and trouble immediately ensued. Later the reprobate English sheriff, Hazelrig, forced his way into the house and cruelly murdered her. Such were the evil times of the 13th century. Wallace swore revenge and not long after hunted down the sheriff and slew him, for which offense he was called a felon and a traitor and a price was put upon his head. Like David of old, he had to seek his "Abdullum" cave in the woods and the mountains, where he gathered about him a band of outlaws like himself and soon disciplined them into an army corps of no mean proportions and then declared open war on England. He was now joined by men of more consequence, among them being the Knight Sir William Douglass, who had been taken prisoner by the English at the siege of Berwick and had been liberated on taking the oath of allegiance to Edward.

At this point it seems necessary to call in review the general situation and the historical circumstances which give significance and setting to Wallace's career. The thirteenth century was one of emerging nationalism. France and England in particular were seeking to bring into subjection the feudal barons in their respective realms, and establish firmly absolute monarchy and complete supremacy of the king. Feudalism had served its purpose and was giving way to more orderly and, at the same time, more arbitrary authority. English kings were confronted, not only with

the defiance of some of their barons in England proper, but with obstinate disregard of their assumed authority in Wales and Scotland and in feudatories in France.

Scotland was settled by the Celts and had been pretty generally ruled by Celtic kings. In the centuries following the Anglo Saxon invasion of Briton, various Celts had passed beyond the wall of Agricola that separated England from Scotland, and had settled in Northumbria. English lords, too, had gone north into southern and southeastern Scotland. Feudal relationships had thus been established which led to confusion of authority and conflict.

Space will not permit of a review of the intricate events and complex relations of Scotch history. It is interesting to note that Duncan and Macbeth, real kings of Scotland in the eleventh century through the dramatic genius of Shakespeare, have become household words. No one can read Scotch history, however, without being impressed with the spirit of individual liberty and national independence always manifested.

Not until the treaty of Lalaise, 1174, did England have any right to exact any homage from Scotland, nor did she presume to restrict Scottish independence. On the contrary, Scotland had acquired a certain suzerainty over Northumbria and Cumberland in the north of England. But in the reign of Malcolm IV of Scotland, the clever and powerful King Henry II of England forced the concession of Northumbria. William the Lion, who succeeded Malcolm in 1165, instantly demanded from Henry the recession of Northumbria. When this was refused, he allied himself with France and awaited his opportunity. In the years 1173 and 1174 he invaded Northumbria with but little success. While scouting around in 1174 with a body of only about sixty horses, he was overwhelmed by a body of some four hundred English horses, and captured. He was then taken before Henry with his legs tied beneath his horse's belly. He was now absolutely at the mercy of Henry, and the only way to obtain his freedom was by swearing to become the liege man of Henry and do homage for all of Scotland. In this way the English king became lord paramount to all Scotland. In the next reign, however, that of Richard the Lion Hearted, this superiority was renounced for a sum amounting to one hundred thousand pounds. This is the beginning of England's attempts to annex Scotland to her realm, an ambition that was not completely realized, thanks largely to William Wallace, until 1707. But during the preceding centuries the English kings, in spite of renunciations, had persisted at every opportune time to claim overlordship.

The occasion which brought forth William Wallace as the champion of Scottish independence against Edward I was the contest arising in Scotland over opposing claimants to the throne.

Alexander III, upon whom the throne had been settled in 1284, died without leaving any descendants. For a time confusion reigned. William the Lion had a brother, David, who left three daughters. John Balliol, as the son of the eldest daughter, claimed the throne as against Robert Bruce, son of the youngest daughter. Civil war seemed imminent when the English king, Edward I, was called in as arbiter, or rather he himself, claiming to be lord paramount, forced himself on the nobles of Scotland. By this time no fewer than twelve claimants to the throne were seeking recognition. Anarchy was threatening, so the baronage of Scotland acknowledged Edward's claim and accepted him as sole arbiter. His decision was in favor of John Balliol.

It soon developed that Edward meant this forced recognition of his suzerainty to be no mere pretense. He began making arbitrary demands of Balliol, with the purpose of driving him into rebellion so that he might have excuse to subdue Scotland as he had already done Wales. The sequel was war, both sides making every preparation for the conflict. After waste and devastation on both sides, the issue was squarely drawn in 1296, when Edward put himself at the head of four thousand horses and thirty thousand infantry and marched towards Northumberland. By March 30, the town of Berwick was taken by storm, and thousands of the defenseless inhabitants were massacred. Bruce, the elder, with various other Scottish noblemen joined the English in the vain hope of displacing Balliol. Edward soon disillusioned him of such a notion.

Edward and his army marched steadily on, and after a great victory at Dunbar little resistance remained. Finally Balliol was brought before the conqueror and literally stripped of all his royal robes and he made a formal surrender of his kingdom. The victorious king next held a parliament at Berwick, August 28, 1296, where he received submission of Scottishmen of all ranks, lords, knights, and squires. He received them all graciously and then organized the realm with English officers to insure his conquest. To obliterate, as far as possible, all evidences of national independence, he mutilated and destroyed records and even carried away to Westminster the Scone, the sacred stone upon which the Scottish kings were placed when receiving the royal sceptre. Apparently Scottish independence was lost in the sovereignty of England.

But despite the desertion of many Scottish noblemen to the English side, the spirit of Scottish independence and liberty still burned in the hearts of many freemen. The rumblings of discontent grew louder and resistance began to manifest itself in the form of marauding bands who infested the roads and plundered the English wherever they found them. Young men of respectable families joined these outlaws and formed patriotic groups of

formidable proportions. Our hero, William Wallace, now comes to the fore as the leader of the most formidable of these rebellious groups that challenged King Edward's authority and demanded his immediate attention. It was unfortunate, however, that among the followers of Wallace were certain jealous barons who did not relish being led by one who had been proclaimed an outlaw felon, and who was not set off by so high blood as they.

Edward was just preparing to sail for Flanders when he heard of this revolt. He could not believe the affair serious enough to demand his personal leadership, so he delegated the earl of Surry, Warrenne, to march against these presumptuous outlaws. Warrenne sent before him his nephew, Henry Percy, with an army of three hundred horses and forty thousand men. At Irvine the opposing forces met on the banks of a small lake. The division in the ranks of Wallace—a jealous contention previously noted—became more pronounced; and although their numbers were equal to the English, desertions began to take place and soon leading nobles had gone over to Percy in such numbers that resistance was out of the question. A humiliating peace was signed, and the rebellious barons, among them Robert Bruce, Sir William Douglass, bishop of Glasgow, and others entreated forgiveness.

Wallace was of course indignant. He placed himself at the head of his faithful followers and as many others as would follow him and made his escape towards the north. Only one person of great note followed him. This was Andrew Moray of Bothwell, his faithful friend to the death. But many of the retainers of the nobles stayed with him. Then, too, many flocked to his banner during the summer and the populace began to look to him as their leader and the commander of the army of liberty. Soon he had driven the English from practically all their garrisons north of the Forth. Success added loyalty to his followers and soon, with the skill of a born general, he had a disciplined body of troops ready and anxious to meet the superior English forces of more than fifty thousand men and a thousand horses. At Stirling bridge the two armies clashed. The English generals, Warrenne and Crissingham, imagined the enemy would surrender, as at Irvine, so they delayed attacking the Scots until they had tried negotiation with Wallace for terms. Nothing accomplished in this way, the English troops began to cross the bridge, the very thing Wallace hoped for. He sent a part of his army around to the foot of the bridge to cut off those who had not yet crossed from those already over. The Scots rushed impetuously upon the forces under Warrenne and Crissingham and threw them into confusion. Some of the heavily armed horsemen plunged into the river and drowned trying to swim over. The bridge itself finally broke down, leaving one portion of the army at the mercy of the

Scots. Disaster and confusion reigned in the English forces. Wallace's victory was complete.

The next year Edward himself invaded Scotland with the largest army that ever marched into that unhappy land, and went to meet Wallace. They clashed at the famous battle of Falkirk, where, through treachery, it is said, Wallace's army was defeated. Faction and envy hurled their shafts against Wallace, and he finally resigned his guardianship of Scotland—a loss much more severe than the defeat of the army.

Various fortunes befell Scotland the next few years. Wallace was once again living the life of an outlaw in the north of England. Finally in 1305, through the treachery of a servant and the revengeful pursuit of one John Menteith, he was captured and taken to London in fetters and paraded through the streets. He was charged with treason but pleaded innocent on the ground that never in the world had he sworn fealty to the English king—which was true—and hence could not be guilty, although he frankly acknowledged he had made war against King Edward in defense of the independence of his country.

Of course he was found guilty of everything charged, and condemned to die the death of a traitor. The sentence was executed with all the sanguinary cruelties of that age. His head was cut off and placed on a pole on London bridge and his body quartered and sent to four principal cities of Scotland, Newcastle, Berwick, Perth and Aberdeen. Thus died the man whom Scotland has ever revered as the purest and bravest of her patriots, but whom the English denounced as a robber and accursed felon. Historians now recognize him as the soul of the independent, liberty-loving Scotch.

A few estimates of his character are all that can be given in this short sketch: Freeman considers his wars as revolts, and charges him with fiendish brutalities in England, but recognizes him as a national champion of great qualities.

Burton says of him,

"It is a singularly bright leaf in Wallace's laurels that there remains no shadow of evidence of any inclination on his part to swerve from the straight course of pure and unselfish patriotism."

Lord Rosebury, better than anyone else, has summed up his worth and contribution to Scotland and the British empire in the following beautifully expressed tribute:

"There are junctures in the affairs of men when what is wanted is a man—not treasures, not fleets, not legions, but a man, the man of the moment, the man of the occasion, the man of destiny, whose spirit attracts and unites and inspires, whose capacity is congenial to the crisis, whose powers are equal to the convulsion—the child and the outcome of the storm. We recognize in Wallace one of these great men—a man of fate

given to Scotland in the storms of the thirteenth century. It is that fact, the fact of his destiny and his faithfulness, that succeeding generations have instinctively recognized."

Wallace made Scotland great and as Lord Rosebury again says, "If Scotland were not great, the empire of all the Britons would not stand where it does." And to Scotsmen in all the generations, freedom will ever be nobly typified in the immortal name of Sir William Wallace.

References: 1. Moirs, James—*Life of William Wallace*. 2. Murison, A. F.—*Life of William Wallace*. 3. Burns, W.—*Scottish War of Independence*. 4. Scott, Sir Walter—*History of Scotland*. 5. *Encyclopedia Britannica*—Article on Wallace. 6. *Encyclopedia Britannica*—"Scotland," by A. J. W. MacKay. 7. Freeman, E. A.—*Historical Essays*. 8. *Historians' History of the World*, vols. 18 and 21. Porter, Jane—*Scottish Chiefs*. (For historical romance.)

QUESTIONS AND PROBLEMS

1. Distinguish between the Celts and the Anglo Saxons. Do racial differences help account for the wars between them?
2. What is meant by feudalism? Do you understand the terms, liegeman, liegelord, suzerainty, homage, fealty?
3. In what sense could Wallace be called both an accursed felon, and a pure patriot?
4. When does a rebel become an honored hero?
5. In what way was Wallace's persistent fight for Scottish independence a benefit to England and the whole British Empire?
6. Compare Ireland's relationship to England with that of Scotland's. How do you account for the difference?
7. Briefly sum up Wallace's contribution to universal liberty.

LESSON VIII

JOAN OF ARC

*By Alice Louise Reynolds, Professor of English Literature,
Brigham Young University*

Albert Bigelow Paine, in the *Mentor* of March, 1926, wrote: "After five centuries Joan of Arc remains the most fascinating figure of history. More than ever she stands revealed as the marvel of all times, the little peasant girl who at seventeen led an army, and in a few brief months threw back an entrenched enemy, led a timid prince to his coronation, and made conquest of a war-weary and all but vanquished people."

An article in the *Bookman* of March, 1926, by Joseph Collins, says:

"The ashes of Joan of Arc were thrown into the Seine five hundred years ago. Simultaneously her spirit entered the bodies of men. It has softened their hearts and inspired and elevated their minds. It has convinced them of their close kinship to God. Next to Paul she is today the most illustrious personage of Christendom."

Joan of Arc, known in France as Jeanne d'Arc, the Maid of Orleans, was born between 1410 and 1412 in Domremy, a small village in the Vosges, partly in Champagne and partly in Lorraine. Her parents were in comfortable circumstances, yet she never learned to read or write. She appears to have received very much of her religious instruction from her mother. She tended her father's flocks, yet at a trial, in 1431, strongly resented being spoken of as a shepherd girl. Bernard Shaw says:

"There is a tendency to drive Joan into the position of a hired shepherd girl, though a hired shepherd girl in Domremy would have referred to her as the young lady of the farm.

"Joan was absolutely illiterate. 'I do not know A from B,' she said. But many princesses at that time and for long after might have said the same. Maria Antoinette, for instance, at the time of Joan's age could not spell her name correctly. But this does not mean that Joan was an ignorant person or that she suffered from the diffidence and sense of social disadvantage now felt by people who cannot read or write. If she could not write letters she could and did dictate them and attached full and indeed excessive importance to them."

She was proficient in household work and so skillful with her needle that she averred that even the matrons of Rouen did not excel her. In her childhood she was noted for an abundance of physical energy. Her biographers tell us that she was considerate of her parents and that her unselfishness made her a favorite in the village. As she grew toward womanhood she spent much time meditating and pondering in solitude and prayer.

A matter that has always troubled students of Joan is how

she kept in touch with the political situation of the country, as daily papers were unknown. Her biographers have generally satisfied themselves by concluding that the soldiers traveling back and forth brought the news of what was taking place. Jeanne, being a keen girl and full of interest in the matter, undoubtedly learned from them what was going on.

On this point Mr. Shaw has this to say:

"She understood the political and military situation in France much better than most of our newspaper-fed university women graduates understand the corresponding situation of their own country today. Politicians came to the door, too often sword in hand, to be disregarded. Joan's people could not afford to be ignorant of what was going on in the feudal world. They were not rich, and Joan worked on the farm as her father did, driving the sheep to pasture, etc. But there is no evidence or suggestion of sordid poverty, and no reason to believe that Joan had to work as a hired servant works, or indeed to work at all when she preferred to go to confession, or do other things that were in keeping with her temperament and desires."

Her country was in the hands of the English. The French army seemed totally ineffective in the matter of driving them out. The Dauphin, Charles VII, was uncrowned. Joan said she heard voices in the church bells and that those voices directed her to free France of its enemies, and crown the Dauphin. She first went to a neighboring officer in command of the army at Vaucouleurs, who was so greatly astonished at being told of the defeat of the Dauphin's troops at the Battle of Herrin, before he had official news, that he concluded she had had a divine revelation. In any event he gave her such letters and credentials as carried her into the presence of the Dauphin who was heir to the throne. Albert Bigelow Paine, an American writer, has told the story in a rather condensed form. We include his narrative, as part of the lesson:

"Never had France been brought so low. Crushed by 100 years of warfare with England, Joan's country was no longer a nation but a chaos of warring factions striving for personal gain. Burgundy was allied with England. Anarchy reigned. Great captains had become freebooters; soldiers had become mere marauders; even the peasants, forming themselves into cruel bands, laid waste far and wide.

"And now had come a fearful, and what seemed a final blow. At Verneuil the king's army had met the combined English and Burgundian forces in a disaster that had fairly crushed the French spirit as well as its battalions. It was after Verneuil that the Voices came to Joan of Arc. Whatever their explanation, to Joan they were realities. She heard them; obeyed them.

"During four years Visions and Voices continued to come and in time revealed to the child what she was to do. She was to lead the king's army and herself conduct him to Rheims, to be crowned. Uncrowned, Charles VII was a mere semblance in the eyes of the people. Crowned and anointed he would symbolize authority, the will of God.

"The crisis came when in 1428, Orleans on the Loire, key to all the south of France, was besieged by the English. The Voices now explicitly told Joan she would raise the siege. She took up quarters in Vaucouleurs,

and the common people, always the first to recognize a deliverer, believed in her.

"Accepted at last, and clad in a suit of white armor, with a sword, Joan was ready for battle. At Blois in two days she reformed the outrageous morals of her army, then with chanting priests and 4,000 men set out for Orleans. Her wish was to march straight into the beleaguered city, disregarding the English forts. The leaders misled her and she found herself on the wrong side of the river. The winds were adverse; the boats could not ascend the river to where there was a safe crossing. The Maid, the army, all Orleans, waited. The wind could not change possibly. Then it changed—a miracle!

"But the boats could not take the army, nor did Joan wish it. She crossed with 200—the rest marched back to Blois, to cross by the bridge. On her white horse, fully armored, preceded by her standard, she entered the invested city. About her pressed the crowds, 'to whom it seemed that she was an angel of God.'

"Waiting for the return of her army, Joan, when came evening, mounted the city walls and warned the English to return to their own land. They shouted back at her that she was a milkmaid and a harlot, promising to burn her. But they were struck with fear, for when the army came back from Blois, Joan rode out and escorted it past their forts, while they made no sign. How had she known that this would happen?

"Asleep after dinner Joan suddenly roused, and called for her armor and her horse, declaring that the blood of France was being spilled. The French had attacked an English fort and as usual were getting the worst of it. Her appearance on the field demoralized the enemy. All were killed or captured. That night she declared that the siege would be raised in five days.

"It was raised in four days of fighting. On the second day she captured two forts across the river. At a moment when her men yielded she dashed forward. 'In God's name, forward boldly!' and the battle was won. On the third day she attacked the dreaded bridgehead, the Tourelles. Desperately wounded through the upper shoulder she wept like the girl of seventeen that she was; then, after prayer, returned to the assault, rallied her retiring forces, swept the enemy from the works and rode back to Orleans, by the captured bridge. The siege of Orleans was ended. The city in raptures hailed her as, henceforth and forever, the 'Maid of Orleans.'

"A week later came the fearful slaughter of Patay, where English power was forever broken in France."

The news was taken to the Dauphin with the request that he should come to Rheims and be crowned. In white armor Joan conducted her king to Rheims. The coronation took place amidst dignitaries of church and state. In the great assemblage in the cathedral at Rheims, Joan, the peasant girl of Domremy, crowned the king before a vast assembly that wept and prayed. When asked what she desired as her reward, she requested only that the villages of Domremy and Greux be freed from taxes.

Joan's success had made her enemies so that treachery was now at work to undermine her. On the Loire she had a brilliant but not far-reaching victory. Months were wasted. Much that she had gained was lost, and finally she was betrayed and captured and became a prisoner in the castles of the Burgundians who were leagued with the English. In her anguish she leaped from the tower, a distance of sixty feet and was picked up unconscious.

Finally she was taken to Rouen and delivered to her English jailor.

To continue, in the language of Albert Bigelow Paine:

"A prisoner of war, Joan's treatment was that of a witch. Her prison was vile. Night and day she was loaded with chains. Two or more wretched, drinking, foul-mouthed guards were always in her cell. Then, after two months, the trial. For another month she was on the rack, in an effort to entrap her into damaging admissions. Single-handed, Joan met them, fought the great battle of her life. Finally, through treachery too vile to relate, she was made to relapse. After that—the scaffold. She died amid the flames at Rouen, while among the soldiers, clergy and townspeople that thronged the square were those who cried out: 'We have burned a saint!'"

None whom she had benefited gave her help in her hour of suffering and need. On this matter Bernard Shaw has this to say:

"Joan was burned without a hand lifted on her own side to save her. The comrades she had led to victory, and the enemies she had disgraced and defeated, the French king she had crowned and the English king whose crown she had kicked into the Loire, were equally glad to be rid of her."

"Heresy, witchcraft and sorcery were the charges that led to her death." Twenty-five years later "Pope Calixtus purged her of the offense against God, man and state and five hundred years later Pope Pius XI canonized her a Saint." Thus to go briefly over the history of her case since her death, "She was burned at the stake in 1431, rehabilitated after a fashion," as Bernard Shaw puts it, "in 1458; designated Venerable in 1904; declared Blessed in 1908; and finally canonized in 1920."

It would appear that no other woman save the Virgin Mary has inspired so much art as has Joan. Joseph Collins says: "She is the inexhaustible material for sculptor or for painter. * * * When a writer, novelist, poet, biographer, playwright or historian has exhausted his material he turns to Joan of Arc."

Painting and Sculpture: In the Pantheon at Paris, the building in which France honors her great dead, there is to be found a group of magnificent mural paintings in which the life of Joan is depicted. At Chartres Cathedral, which is one of the most beautiful cathedrals in France, the story of her life is told in colored-glass windows of rare beauty. In the chateau at Chantilly there is a white marble statue of her kneeling, praying, which is one of the rarest pieces of sculpture in all France. On the streets of the cities of Paris and Orleans and many other French cities there are statues of her. A gilded, equestrian statue of Joan in military attire with her sword at her side is found directly in front of the cathedral at Rheims. A beautiful, white-marble statue of Joan the Saint now adorns the Cathedral of

Notre Dame in Paris. She is one of the few women to whom a statue has been erected in America; one is found of her in the city of New York.

Joan in Literature: Shakespeare, Schiller, Voltaire, Mark Twain, Anatole France, Andrew Lang, Bernard Shaw, Joseph Delteil and Albert Bigelow Paine have each in turn written of her.

Drama: Not long ago Maud Adams played the part of Joan in a drama that was presented in the leading university centers of the East. Margaret Anglin gave a very spiritual interpretation of Joan a number of years ago. Mark Twain saw the production and at its close rushed into the dressing room of the actress exclaiming, "I do believe she heard voices. I do believe it." George Bernard Shaw's *St. Joan* was first produced in the city of New York in 1923 with Winnifred Lennehan in the title role. In March, 1924, it was produced in London with Sybil Thorndike as the Saint. Jessie Arthur has recently played the role throughout the United States.

In Bernard Shaw's well known play he has St. Joan put into a condition where she may realize the honor that has been bestowed upon her in the years since her death. Among other things that are shown her is the statue before the cathedral at Rheims, and Joan exclaims, "Is that funny little thing me, too?" Charles VII, who is also part of the picture, replies, "That is Rheims Cathedral where you had me crowned. It must be you." "Then," says Joan, "who has broken my sword? My sword was never broken. It is the sword of France." To this Dunois replies, "Never mind. Swords can be mended. Your soul is unbroken; and you are the Soul of France."

No one has ever written a better or truer sentence in relation to Joan of Arc. In a word, Bernard Shaw has epitomized the whole situation. Joan of Arc is in a very real sense the soul of France. Two persons stand out conspicuously in French history. One is Joan of Arc and the other is Napoleon Bonaparte. It is not an extravagant thing to say that Joan dead is far more potent today in France than any Frenchman living.

Joseph Collins remarks, "Now she," referring to Joan, "is the mother of her country as George Washington is the father of his."

"The basis of all biographies of the Maid is the official Latin text of the *Trial and Rehabilitation of Jeanne d'Arc*, rescued from oblivion among the archives of France and published nearly a century ago by Jules Quicherat; it was rendered into English by T. Douglas Murray about 20 years ago. It is a precious book because of the validity of its claims, the genuineness of its authorities.

"To the facts," says Joseph Collins, "nothing can be added, but every biographer has latent in him a definite conception of the world's greatest heroine, and some of these conceptions give voice to the writer's song and color to his sketch. The marvel is not that so much has been written about Joan of Arc, but that there has not been more."

READING REFERENCES

Joan of Arc, by Mark Twain, Anatole France, Andrew Lang, Joseph Delteil and Albert Bigelow Paine. *St. Joan*, by Bernard Shaw.

QUESTIONS AND PROBLEMS

1. What account forms the basis of all modern biographers of Joan of Arc?
2. Give the name of the American who made an English translation of this valuable work.
3. Discuss the proposition: Joan of Arc was inspired of the Lord.
4. Tell the story of Joan discovering the Dauphin at the French Court, as related by Mark Twain.
5. What is a chateau?
6. What is the meaning of the word canonized?
7. There was a political necessity for Joan's trial and exoneration after her death, what was it?
8. Have someone sing the song, "Joan of Arc," that was popular during the World War. If it is not possible to find someone to sing it then have the words read to the class.
9. Do you think a French song devoted to any other character would have aroused the same enthusiasm during the war as did Joan of Arc? If not, why? If so, why?
10. If time permits have the epilogue of George Bernard Shaw's *St. Joan* read before the class.

LESSON IX

MARTIN LUTHER, THE REFORMER

By Elder Nephi L. Morris, Author of "The Prophecies of Joseph Smith and Their Fulfilment"

Martin Luther, the German monk, is the outstanding character of the momentous revolution which took place in Europe during the 15th and 16th centuries. In order to understand the man and appreciate the work he performed in the interest of our political, social, and religious emancipation, we should get a picture of the times in which he lived, and of the dark and clashing background out of which he so vigorously emerged into the light that endures for all time.

During Luther's turbulent days men were just beginning to emerge from what is known as the age of superstition. It was followed by what would necessarily be called the age of criticism. Honest and enlightened criticism is the first effort at throwing off the encumbering, lifeless coil of the dead past and unfolding the wings by which the liberated mind of man rises toward the light and freedom of heaven. This period of history running backward for nearly ten centuries beyond Luther's time is called the Dark Ages, or, as William Penn, the devout Quaker, styled it, "the night-time in history." Through that dreary stretch of time Europe was characterized by strange religious doings which cannot easily be accounted for, except upon very close study of her history.

We are told that one priest in the pulpit would hoot like an owl, another hiss like a goose and all manner of buffoonery was indulged in as a legitimate part of divine worship in order, we might suppose, to attract the attention, or possibly hold the interest of the credulous laity for a passing moment. Another priest with the desire to introduce a dash of romance and a full display of the miraculous would actually display a feather which had fallen to earth from the wing of the Angel Gabriel. Relic-gathering and shrine-building pervaded all of Europe. It has been said that if all the splinters which were displayed as genuine pieces of the cross upon which the Lord was slain had been gathered together, there would have been sufficient material out of which any number of crosses might easily be made. Arduous and costly pilgrimages were made to miracle-working shrines, both far and near. The student will recall the romantic pilgrimages to the Holy Sepulchre which have been immortalized by Scott in his *Talisman* and *Ivanhoe* by Tennyson, and by Wagner in *Parsifal*.

The more or less successful struggles at throwing off these superstitious practices promptly lead the way to what is known as the Renaissance, or in English, the "revival of learning." As

a matter of fact a new impulse had been palpably felt throughout all Europe. Maritime exploration had led to the discovery of America by Columbus. This great event occurred when Luther was 9 years old. Columbus did on the water more than Col. Lindbergh did in the air a few months ago. And when the great explorer returned to Europe with his stories of another hemisphere, the intelligentsia of Europe was thrilled very much, as was all the world by the brilliant and quick-as-a-flash achievement of the modern Columbus of the air. And just as Lindbergh, for a spell of a few weeks, removed from first place on the pages of the daily press the morbid stories of crime and lawlessness, so Columbus turned attention for the time from the tortures of the Inquisition, such as the martyrs of Smithfield and the bon-fires of Oxford where Cranmer, Latimer, and Ridley had been burned to death, to the marvels of a New World on the other side of the Atlantic. In bringing about these wonderful changes the names of Copernicus and Galileo must be mentioned.

The revival of learning in Europe received great inspiration from the digging out of the ruins of Roman and Greek cities the classical sculptures of the ancient artists and their reproduction, by such as Raphael and Michael Angelo; from the discovery of the writings of Horace, Homer, Aristotle, Plato, Pythagoras, Virgil and the sayings of Socrates, and their translation or interpretation by a Dante, a Bacon or a Shakespeare. It has been said that when the Greek language came out of the grave it held the New Testament in its hand.

These and many other factors brought about the Renaissance in Europe. Men in all stations of life were moved by its great impulse. One Von Hutton was led to exclaim: "This is the Spring-time of History. It is a joy merely to be alive in such an age. Men begin to think!" And this is the background and immediate environment of Martin Luther, whose father before him had felt the great surge which was passing like a tidal wave over the souls of men capable of feeling great emotions, of rising to unknown heights.

Luther was of the humbler ranks of German folk. He was admittedly of the peasantry. With a touch of pride he was known to say on more than one occasion: "I am a peasant's son; my father, my grandfather, and my great-grandfather were genuine peasants." This he would say, while back in his head was the well worked out consciousness to which he also gave utterance: "There is as little sense in boasting of one's ancestry as in the devil's priding himself on his angelic lineage." In his peasant-stock origin lay one of the greater secrets of his power. He pitied rather than envied the children of the rich. Of the latter he once remarked: "Rich people's children seldom turn out well. They are complacent, arrogant, and conceited, and think they

need to learn nothing because they have enough to live on anyway. On the contrary, poor men's sons must labor to lift themselves out of the dust and must endure greatly. And because they have nothing to boast about or pride themselves upon, they trust God, control themselves, and keep still. The poor fear God, therefore he gives them good heads that they may study, become educated and intelligent, and be able to assist princes, kings, and emperors with their wisdom." These self-reliant, yet humble sentiments, manifest two things; viz: consciousness of the powers he was naturally endowed with and the further fact that he had caught the spirit of the age—one of upward and forward looking.

Hans and Margarethe Luther made their first home in the little town of Eisleben. Here there was born to them, on the tenth day of November, 1483, their first-born son, Martin. And he in turn made both this good couple, and the town they dwelt in, famous, for it was there that Martin both began and ended his earthly career. His father was a more or less prosperous metal miner spending many hours of each day deep in the copper-veined hills of eastern Harz. These self-reliant and independent parents did not pamper their son. He was reared under the most rigid and plain rules of life. Looking back upon his childhood days, the ripened man could see little of cheerfulness or happiness in it. He tells us that public opinion, when he was young, was much stricter than in later times. In the matter of games, card-playing, dancing, theater-going, and sports of various kinds, his parents were of the strictest. They believed in work, not play. On one occasion, for taking a trivial nut, he was beaten by his mother until the blood came. Commenting upon this experience afterwards he said with respect to the government of children: "The apple ought always to lie beside the rod." On this score his observations ended thus: "Where such fear enters a man in childhood, it can hardly be rooted out again as long as he lives. As he once trembled at every word of his father and mother, to the end of his life he is afraid of a rustling leaf." These are very timid words from the tender heart of a man who had the courage to denounce and defy the highest powers on earth!

As many a father, failing to reach or even approach the goal of his high-born ambitions, transfers his ambitions to his son, Hans Luther selected a career for young Martin. He sent him to the public schools where he had opportunity to display his native traits in contact with pupils and severe teachers. In those schools discipline left little room for kindness. There is no doubt that he was playful, mischievous, high-spirited, and probably given to practical jokes. It is hard to believe that with his bright mind and sweet spirit there was anything of stupidity or depravity in him. Yet it is recorded that on one single, and to him painful, morning, he received as many as fifteen whippings.

With his fellow-students he would go out in the streets and sing for alms in the door-ways of the houses of the well-to-do. At the house of sweet Frau Cotta, where he went to sing frequently, he tasted for the first time the love of a tender and refined woman. Her heart was deeply touched by the charm and magnetism of his beautiful voice. It was noticeable to all, both in speech and in song. From her he learned the beautiful proverb, "On earth no dearer thing than woman's love to whom 'tis given to possess," and in later life he used often to repeat it in memory of his happy Eisenech days.

His father's ambition was lacking nothing, now that it had been so conveniently transferred to his obedient son. Then, as now, the law offered the shortest route to fame. So Martin was required to take up the study of the law and for that high purpose was sent to the splendid old Humanist college at Erfurt, then alive with new ideas about everything. Here he was a diligent and careful student. Whether or not the fifteen whippings administered all at once had anything to do with awakening in him a love of learning may never be determined, but certain it is that the boy's mind had the keenest appetite for knowledge. He was not content with the mere preparation of his required studies, for he kept a few lessons ahead of the class. In addition he did over-time. You know "time-and-a-half" has always been paid for over-time. Students mustn't think that such a scale is a modern invention of organized labor. It has always been so. It won distinction for Luther in the minds of both pupils and teachers.

"Over-Time" Leads to the Discovery of the Bible

While doing over-time, browsing in the college library, young Luther accidentally fell upon an old volume, bound in heavy leather, literally buried in the dust of centuries. This ancient book, written in Latin, of which the young student had some knowledge, proved most fascinating. He had never seen the book before. He was astonished at its contents both as to volume and matter. He read the charming story of a woman whose maternal instincts and longings had never been realized; how she had prayed to God for a son and how she promised God if he would only bless her with a son, that she would give the child back to God for his service. And when her heart's desire had been gratified, he read how she sung a psalm of praise to God who brings down to debasement the haughty and the proud, but the meek and the lowly he exalteth to high places. Thus he read for the first time Hannah's prayer and her song of praise and thanksgiving. It was the Latin *Vulgate* the boy held in his hands, written by St. Jerome, about 450 A. D. He had never before had in his possession the Holy Bible. He had never dreamed that there were so many wonderful books and hundreds of chapters. The read-

ing of this simple story of Hannah and little Samuel seemed to fit so perfectly with Luther's views on the poor and the rich, and God. It showed the Deity a friend of the poor, and confirmed his trust in God. It was at this very moment that a new light dawned in the young man's mind. Thought he: "If God has been so generous as to provide and preserve the sacred scriptures in such a measure, surely it is his desire that the common people should be provided with the Holy Word of God, both in their hands and in their hearts." He felt very much as did another great (American) peasant of more modern times who said, "God must love the common people, he made so many of them." So Luther resolved, then and there, that if God would permit, he would some day see to it that the Bible was placed in the hands of the common people. This was his high resolve.

His High Resolve Permitted to Die But Was Rekindled By An Accidental Thunder-storm

The fascination of his work; the brilliant achievements as a student and his popularity among his class-mates made it easy for him to forget his covenant with God regarding the giving of the Bible to the people. So he resumed his school work with increased vigor. When vacation time came he returned to his good parents and must have felt some satisfaction in seeing their chests and heads swell with pride over his achievements and the apparent polish his character was taking on. His intellectual development prophesied in his father's mind the distinction that would some day attach to the proud name of Luther when Martin should stand high before the bar.

With much elation and encouragement young Martin, in company with his fellow-student, Alexis, made his way back to Erfurt College. On the way, as they were walking along the peaceful valley trail, a thunder-storm began to spend its fury in the immediate neighborhood of the boys. The lightning flashed; the thunder roared furiously; and the bolt fell almost upon the two terrified travelers, striking young Alexis dead at the feet of Martin. Enveloped in the vivid and threatening light, Martin felt that he was doomed instantly to share the fate of his stricken comrade. All men pray when the crisis comes, when the suffering is sufficiently acute. So Luther, recalling his former pledge of service to God, fell upon his knees and implored the Deity for deliverance. He would not hesitate to renew his covenant with God if only his life should be spared.

The thunder-storm passed over and shortly nature recovered her normal tranquility. But not so with young Luther. His soul was perturbed by a great revolution. His career was changed. His resolve had suddenly developed into a consecration. His life

was no longer his to spend as he might will. It had passed over into God's hands for his service and guidance.

Just as completely as was Saul of Tarsus turned right-about-face by being brought face-to-face with God, when a light appeared, so had Martin Luther been providentially turned from the bar to the church and his destiny determined by a divine interposition.

Soon after his return to college he arranged for his withdrawal from school and planned for the forsaking of his once cherished ambitions in the world. He dared not delay action, for he had learned of the dangers of inaction with respect to resolves and covenants. A banquet was prepared as the means of gracefully taking his farewell of his much loved class-mates. Not a hint of his plans was given right up to the last. Then the announcement fairly startled his guests. They could not believe he was serious. He seemed to them to be jesting or suddenly in deliria. They remonstrated with him. They told him of his distinctions as a scholar; of the laurels which the world would some day place upon his brow; of the fame that was awaiting a man of his talents and character. He felt the pull of their persuasions, and that he might not fail in his covenant with God again, he decided to place himself beyond temptation. So, without further ado, he literally sped from the presence of his genial company and ran direct to the monastery of St. Augustin. Breathlessly, he finally reached the great oaken doors and tremblingly knocked for admittance. Altogether too slowly did the scowled monk finally come. Before turning the heavy key he asked through the crevice of the door, "Who bids entrance here?" "Tis Martin Luther, who seeks escape from the world of wickedness and sin." The massive doors opened just wide enough to admit the frail form of young Luther and when they were closed it appeared to all human understanding that the world and Martin Luther were forever separated and each would never see the other again. Little did the world think that fourteen years later, at the raising of that young man's arm in eloquent appeal fully one-half of all that was glory and power and majesty in Europe would fall and crumble to dust!

Luther accepted the common beliefs of the day. Escape from sin and the devil were only to be found in the seclusion of the cloister cells. In so sacred precincts evil could not be. There a man could find God and live at peace with him. Luther, like many others, was mistaken. He learned that evil is everywhere present. There is a tradition still told to tourists which relates a circumstance in which even the devil appeared to Luther for the purpose of tormenting him. Whether that be so or not, travelers are shown an ink stain on the wall where Luther threw a bottle of writing fluid at his satanic majesty. The missile

either missed its mark or went clear through it, for the stain on the wall is still there. We know little about this incident but of this we are assured: if the evil one did attempt to thwart the doughty reformer it is certain that he would put up a sturdy fight, and we would not expect the courageous, bold and strong Luther to lose out.

Luther suffered from flagellations and penances which are said to have been of the severest sort. They were used as a means of subjecting the flesh to the spirit. So severe were some of these self-imposed tortures that his good teacher found him completely overcome and in a fainting condition he was put to bed. His condition became so serious that for a time the life of this gifted and powerful monk was despaired of.

While in the cloister he became a devoted student of the Bible. His experience with respect to it at Erfurt had made it specially sacred to him. With respect to it he still cherished a sacred desire, God willing. His close application to the study of the scriptures made him a very competent judge as to what was right and what was wrong according to the Gospel. Therefore when Pope Leo X, with more zeal than wisdom, sent out his collectors of revenues for the purpose of completing the magnificent St. Peter's at Rome, and authorized these priests to sell indulgences for money, Luther radically opposed their practices. One rather bold dispenser of these indulgences is said to have gone so far as to promise pardon for sins committed for a stipulated amount. For a still larger sum the sins that the devotee was going to commit would be as graciously pardoned. This was going too far, as Luther viewed it. He resolved to visit the Holy Father at Rome and communicate to him the unholy practice of these zealous hawkers of indulgences. Slowly making his way to the ancient city, his ardor was somewhat chilled by the long delay that occurred in obtaining an audience with the Pope. But he patiently waited and prayed for the opportunity which he devoutly believed would be granted him, and, as a result, these enormities being carried on in the name of the Pope would be stopped and the perpetrators disciplined for the abuse of a holy dispensation.

Still waiting for the important audience, Luther one day availed himself of the sacred privilege of doing penance for the dead. He was climbing up and down the Scala Santa (i. e. Pilate's Stair-case, said to be the very stairs trodden by Christ during the trial before Pilate.) Later in life Luther said that his faith was so perfect at the time in these penitential exercises that he had actually wished that his own good parents might have been dead so that his penance would be available for their relief in purgatory.

After many ascents of the Scala Santa a new truth came to

his mind. It came as a great religious light. It was a revelation to him. A text of scripture suddenly flamed into life within his soul: "*The just shall live by faith.*" Faith, then, is a spiritual exercise. It cannot consist of dead forms and tedious physical performances, done over and over again. He arose to his feet, lifted up by the great truth that had suddenly dawned upon his soul. [This text has been called the creative sentence of the Reformation.] He ceased his doing penance. He cared no longer to see the Pope. He felt he had a message to take to the good people at home. He made his way back to Germany and began his proclamation of the truth with the Bible as his authority. He became very bold in denouncing these evil practices of selling indulgences and asserted his right of private judgment. He grew bolder and soon challenged the emissaries of the Pope to debate these questions. He was their superior in debate as in independent knowledge of the Gospel. But he was inviting into action an opposition which few men in this world have succeeded in combatting. The challenge was communicated to Rome. He grew so bold as to defy the very Pope and all who followed after Popery. Some good and influential princes and dukes were in sympathy with his views and, though somewhat cautious about it, gave him genuine support. He had the peasantry back of him. But they were all very weak in comparison with the power exercised by the great Roman Catholic church which had successfully asserted and long maintained its temporal authority. Kings had been hurled from their thrones at the behest of the papal will. Finally the open rupture came when the church issued its bull of denunciation against Luther's teachings. This bull he publicly burned, in unsurpassed defiance of the church. Then he challengingly posted his own 95 theses on the door of the church and with that act the breach became irreparable. (These theses are still preserved in the library of the church at Zeitz.) His cause had rallied the peasant masses. He needed their support and took much comfort in it. But papacy of the 16th century would not tolerate such audacity and sedition. Accordingly Luther, as reformer, was brought to trial. He was summoned to appear at the Diet of Worms, there to stand trial for his religious conduct as a priest of the great church. There is no denying the right of a church to pass upon the conduct and teachings of its members and officers. Luther was sensible of the seriousness of the situation. He felt himself sustained by God. His humble friends were very fearful for his personal safety. They warned him against going to the Diet. They told him that his enemies would crowd the city and that he would be destroyed there. They even told him of his comforting prospects of being burned to death as a result of his submitting to their plans and falling into their hands. Luther was in no sense a coward. His bold answer to

the people was: "Though there be as many devils in Worms as there are tiles on the roofs of the houses, I'll enter it." And, "though they build fires reaching as high as heaven, in God's name, I will pass through them."

He stood trial. It is said that the gathering at Worms was unquestionably the most magnificent assemblage that was ever brought together under one canopy. There was present Emperor Charles V, and the German princes; there were prelates, bishops, priests, land-graves and margraves, scientists and scholars; there were princes and dukes and the like. The highest dignitaries of Europe were there. And in the trial Luther stood alone.

The offenses of which it was alleged he was guilty were recited. He was given a hearing. The dignified and colorful synod, or Diet, listened to the clearest, the boldest words to which a Roman Catholic Diet had ever given ear. It demanded that he recant. Then came from the monk the immortal answer. Referring to the statement in his defense, he said: "Since, then, your Majesty and Lordships demand a simple response with neither horns nor teeth to this effect. Unless convinced by the testimony of the Scriptures or by clear reason—for I believe neither Pope nor counsels alone, since it is certain they have often erred and contradicted themselves,—having been conquered by the Scriptures referred to and my conscience taken captive by the word of God, I cannot and will not revoke anything for it is neither safe nor right to act against one's conscience. God help me!"

Of this important and dramatic event Carlyle said:

"It is the greatest moment in the modern history of men. English puritanism, England and its parliaments, America's vast work these two centuries; French revolution, Europe and its work everywhere at present; the germ of it all lay there; had Luther in that moment done other, it had all been otherwise!"

For his safety he was kept a prisoner in the magnificent old Wartburg. For many years after his excommunication he engaged in preaching, writing tracts and treatises on the Scriptures and subjects akin to his work as reformer. He finally translated the Bible into the common vernacular and that splendid old version has served the great German people for these four centuries. He was assisted in this work by the scholarly and devoted Melancthon.

Luther had many scholarly friends from the very beginning. There was his close friend, Philipp Melancthon; there was Erasmus; associate of kings and philosophers; there was Reuchlen, to whom much credit is due for Luther's accomplishments. There is a very homely German proverb which says that "Reuchlen laid the egg, but Luther hatched it." Luther had courage and pug-

nacity as well as learning. These qualities made him the leader, whose mission was so essential to human progress at that particular time in the world's history.*

In addition to these men who contributed to the success of the great revolution, there were other factors equally essential to the happy outcome of the stirring conflict. The Revolution probably had its beginning in the purposeless discussions of the school-room away back in the 12th century. And it must not go unmentioned that a fortuitous set of circumstances in Luther's time contributed to the success of the undertaking. Some of the most important of these were the invention of printing by Gutenberg and the later discovery of the process of making paper out of linen. These took the place of the sheepskins and goose quills. Bibles could never have been given to the people in abundance with these two antiquated factors. It became possible only by the aid of printing and paper. It is providential that Luther with his Bible and consecration of his life to a holy purpose should appear in Europe at the very time when printing and paper-making came into existence. The contemplation of these very fortuitous circumstances led D'Aubigne to exclaim: "Who but God can send these men to the earth at appointed times and places?" They appear like meteors shooting across the firmament, followed by their fiery trains, shedding dismay and terror here, benefit and blessing there. It may be a Socrates, a Plato or a Jesus; it may be an Alexander the Great, a Julius Caesar, a Napoleon, or a Washington. It may be a Martin Luther, a John Wesley, or a Joseph Smith. Yes, God is the answer. He is the power behind the scene directing and unfolding the affairs of men.

It was he who sent to the earth in the year 1483, and to the good people of Germany at a time when they were moved by a great intellectual and spiritual impulse, a leader who possessed the essential qualities in fighting for their religious liberty.

And here ends the narrative of the life and times and heroic doings of the German monk—the most outstanding character of the Reformation, MARTIN LUTHER.

REFERENCES

1. *Table Talk of Luther*.
2. Draper, *The Intellectual Development of Europe*.
3. D'Aubigne's *History of the Reformation*.
4. *Thought and Expression in the 16th Century*, H. O. Taylor.
5. *Philosophy of Conflict*,

*Luther himself draws an apt comparison in the following words: "I am born to fight with mobs and devils, and so my books are very stormy and warlike. I must remove trees and stumps, cut away thorns and thickets, and fill up quagmires. I am the rough woodsman who must blaze the way and clear the path. But Master Philipp (Melancthon) comes along gently and quietly; builds and plants, sows and waters, with joy, according to the gifts God has richly bestowed upon him."

Ellis Havelock. 6. *Luther and the Reformation*, J. A. Seiss. 7. *Luther in the Light of Recent Research*, Heinrich Boehmer. 8. *Life of Luther*, J. A. Darnstaetter. 9. *Martin Luther, Apostle of Reformation*, R. B. Ince. 10. *Martin Luther and His Work*, Arthur C. McGiffert. 11. *Lecture on Martin Luther*, Thomas Carlyle.

QUESTIONS AND PROBLEMS

1. In what sense may Martin Luther be called the liberator of the Bible?
2. Justify the statement that Luther is the father of Protestantism.
3. Read before the class the theses that Luther nailed to the church door.
4. What do you consider the best saying of Martin Luther?

LESSON X

OLIVER CROMWELL

(1599-1658)

*By Dr. William J. Snow, Professor of History,
Brigham Young University*

To understand Oliver Cromwell or gain a measurably accurate and balanced estimate of his place in history, one must understand the times in which he lived. To grasp the meaning of the period, one must get clear-cut notions of Puritanism, the animative and motive force of the whole revolutionary struggle of parliamentary prerogative as against absolute monarchy, of liberty of worship as against required formalism, of purity of life as against ceremonial observance.

Puritanism was but a phase of the Protestant revolt against an infallible church, be it Papal or its counterpart Episcopalian. The Holy Bible came to be the depository of God's law, and no church intermediary or priestly cast was necessary to spiritual light and righteous living. Hence, the Sacerdotal system came to be greatly depreciated, and a new view of the function of the church and the true character of worship and spiritual devotion spread quite generally throughout England, and was known as the Puritan view. This peculiar form of Protestantism arose in England because of the nature of the break with Rome. The separation had come about by the personal conflict between Henry VIII and the Pope. There was, therefore, but little change in the church save for the substitution of a despotic king at the head. The organization was still the same, arch-bishops, bishops and other official clergy constituting a hierarchy as objectionable as the papacy. Moreover, ceremonial worship was adhered to with equal insistence. To be sure, some substantial departures in doctrine were introduced under Edward VI and Elizabeth, and crystallized into a creed in the Thirty-nine Articles, but no great concessions were made to Puritan demands for simplicity of worship and purity of life. It was thus during the period of Elizabeth's reign that the name Puritans was given to those who insisted on "more of spirit, *less* of form." Yet there was no great demand for a change in the constitution of the church—only a striving for a relaxation of liturgical forms.

Presbyterianism, under the preaching of John Knox, had become firmly rooted in Scotland and sought recognition in England. While it came to be an important factor in the Puritan Revolution, so called, the Puritans did not wish to replace Episcopacy by Calvinistic discipline and rigidity. Presbyterianism as an established or state church was no more to their liking than

the English church then in power. To be sure, both were anti-Episcopalian and hence agreed on this score. Why then the great rupture between King and Parliament, between Laudianism and Puritanism? The answer to this question will help to clear up the whole controversy.

During the Tudor period despotism was in the ascendency. Nevertheless, in the later years of Elizabeth, the puritan party began to chafe under restraint and to exhibit that rising spirit of freedom which finally burst into revolution in the Stuart period. The Tudors, although exercising almost absolute power, never wore authoritative labels, never argued or debated, never indulged in high-sounding phrases of divine commissions; they simply acted, and with considerable wisdom, too, bringing glory to England both at home and abroad.

But new forces were arising; the old order was passing, complex problems of church and state were coming to the fore. In this critical time came the Stuarts and, instead of recognizing the inevitable and making voluntary concessions, they determined to carry still further despotism and formalism in church and state. It was expected that James, educated in the Presbyterian atmosphere of Scotland, would readily acquiesce in moderate demands for reform. Instead, he came with deep-seated prejudices against Presbyterianism and non-conformity, and with arrogant and vociferous assumption of divine right monarchy. In his *True Law of Free Monarchica*, he had asserted that a "free monarch,"—that is one free from all restraint from his subjects—"was created by God and accountable to God alone." Again in 1610, he declared before Parliament, "The state of Monarchy is the supremest thing upon earth; for kings are not only God's lieutenants upon earth and sit upon God's throne, but even by God himself they are called gods. * * * That is to dispute what God may do is blasphemy * * * so is it seditious in subjects to dispute what a king may do in the height of his power." Again during the first year of his reign, at the Hampton Court Conference, held in January, 1604, he had for his motto: "No bishop, no king," and when one of the representatives of the Puritan party seemed to express a desire for changes in the direction of Presbyterianism, he exclaimed in a fit of rage, "If you aim at Scotch Presbyterianism, it agreeth as well with Monarchy as God and the devil." Then after a long harangue he concluded with a threat to make the Puritans conform or hurry them out of the kingdom. No wonder then that during his whole reign there were continued bickerings between himself and Parliament and a rising discontent of liberals generally.

When James died, in 1625, he left a heritage of trouble that his son and successor, Charles, was by no means able to resolve. Moreover, while not hampered with some of the peculiarities of

his father, he was even more highhanded in the exercise of his assumed divine authority. He summoned and dissolved Parliament at will, antagonized Scotland by his attempts to force upon the people the new prayer book and new ceremonies, allied himself completely with the reactionary forces led by Wentworth and Laud, and although he was forced to accept the Petition of Right in 1628, he found ways and means of violating it and finally, in 1629, dissolved Parliament and for eleven years ruled most despotically without one. This period, says an eminent authority, was, constitutionally speaking, as much a revolution as the one in which Parliament ruled without the king.

To raise revenue, Charles resorted to various illegal and vexatious taxes, among them being the imposition of ship money, which gave rise to the famous Hampden case. Judges were often but his subservient tools, and the Court of Star Chamber was an agency of his despotic power. In the meantime the Scots, resenting the attempt to force upon them a liturgy which they abhorred, signed their celebrated Covenant (1638) and at length took up arms in defense of their religious freedom. Confronted with war and compelled to support an army of defense, the king soon found the importance of his arbitrary government. In fact, his illegal methods of raising revenue had long since proved inadequate, so he now reluctantly issued writs for a Parliament which met April 30, 1640. The House of Commons which then assembled was moderate and loyal, and sought earnestly to please the king and do him service. Yet the members led by Pym and Hampden, showed a determination to have their accumulated grievances redressed before voting supplies. In pursuit of this purpose committees were appointed to confer with the lords, to make investigation of the Hampden case and to consider all innovations in religion, invasions of private property, and breaches of Parliamentary privilege. The king, impatient at delay, peremptorily demanded his budget just as it was presented. The Commons declined to buy their immunities, and accordingly were dismissed, having been in session but three weeks. Those who had most opposed the king's demands were happy at the turn of affairs, for they knew that never again would such a moderate body of men be elected. Moreover, they were well aware that the king would shortly be compelled to call another Parliament when his arrogant manners would have to be modified.

For a time Charles returned to his old despotic methods and even added to them. Forced loans were exacted; fresh monopolies were created, and the Lord Mayor and sheriffs of London were prosecuted in the Court of Star Chamber for refusing to levy them. In fact, he ran riot with his illegal exactions. Not only did his extravagances manifest themselves in the political realm, but also in the religious sphere where new exactions were made and new

penalties imposed on the recusants, both Romish and Protestant.

But in a brief time his tyrannies came to naught. His war against the Scots failed ignominiously. His army now became mutinous, his treasury was empty, his people clamored for a Parliament, and chaos and confusion reigned supreme. In this dilemma he made a truce with the Scots and summoned a Parliament—the famous long Parliament which was the beginning of the end.

Carlyle says, "the history of a nation is written in the biographies of its great men," and again, "great occasions produce great men." The occasion is here and the man arose who was to lead to a most dramatic and tragic ending the forces opposed to the tyranny of king and priest. Oliver Cromwell, the zealous Puritan, the typical Englishman, the pronounced foe of monarchical usurpation and Episcopal formalism, came to the front at each recurring crisis to make and execute the decisions of the non-conformist groups.

Little is known of Oliver Cromwell in the early part of his career. Indeed, he does not figure prominently until the great upheaval which furnished him his opportunity. He owed his name to a peculiar reversal of custom in marriage. A sister of Thomas Cromwell, the ill-famed minister of Henry VIII, married a Welshman by the name of Williams, who dropped his own name and took his wife's and thereby transmitted it and his Welsh blood to his great-grandson, Oliver, who was born at Huntington, not far from Cambridge, in April, 1599. Here young Oliver spent his boyhood until he entered Sussex College at Cambridge in 1616, the year of Shakespeare's death. This led Thomas Carlyle to say, "The first world-great thing that remains of English history was ending and the second world-great thing that remains of English history, the armed appeal of Puritanism to the invisible God of Heaven * * * was, so to speak, beginning."

Oliver's college career was not, however, to last long. His father died within the year, and he returned to the old homestead to take care of his widowed mother and family and manage the farm. Here he apparently became deeply touched by the spirit of Puritanism and like most of the yeomanry of the time became, too, decidedly prejudiced against Laudian formalism. He needed no church, no popish ceremonial to satisfy his religious yearning; his soul communion with the holy Spirit was direct and convincing. He was soon a favorite among his neighbors, and in 1628 was chosen by them to represent them in the Parliament famous for the Petition of Right. He was sure to be welcomed by his cousin, John Hampden, who was then, as later, a champion of Parliamentary prerogative and of Puritan liberties. However, he seems to have taken but little part in the political controversies at that time. To the end of his days he was more interested in religion

than in politics. He became a champion of Parliamentary rights because in that cause was interwoven the Puritan protest as well. Stuartism married kingcraft and priestcraft and there was no way of opposing one without the other.

During the interim 1629-1640, in which Charles ruled without a Parliament, Cromwell was quiet. Clearly, he was no fire brand, no Bolshevik, no hairbrained radical. Indeed he disliked hasty changes, was more inclined to make progress bit by bit in the good old Anglo-Saxon way. In this he represented the best type of Englishmen. He was not the one, however, calmly to submit to a suppression of what he conceived his legitimate rights, either civil or religious. When the long Parliament convened he was again a member and supported the Grand Remonstrance. When once he set his hand he never turned back; what he sustained with his vote he was willing to defend with his sword. So it finally devolved upon him to lead the military forces that dethroned monarchy, decapitated the king, destroyed the House of Lords and finally the Commons. The sequel was a centralized authority more absolute than either Tudor or Stuart ever possessed. In all of this, was Cromwell champion of religious freedom and civil liberty, or a saintly hypocrite and a scheming designing autocrat? His enemies claimed the latter, and for nearly two hundred years historians following Hume and Lingard and others buried his name with epithets and anathema. It remained for Thomas Carlyle in his monumental work, *Oliver Cromwell's Letters and Speeches*, to rescue him from the maw of prejudiced injustice and obloquy.

A brief review of the facts will convince one that necessity, not desire, drove Cromwell on at each successive step. It must be set down at once as a fact that there was no compromise with the king but abject surrender. An aroused nationalism of which Cromwell was the champion could not accept this. In 1642, when the king invaded the precincts of the Parliament with an armed retinue in an attempt to seize five members who had displeased him, all London was aroused. Cromwell then rose to the occasion and in the war—seemingly inevitable—that followed, he, more than any other living man, insured the triumph of Parliament. He it was who united the divergent anti-clerical forces, both Scotch and English, and inspired the whole popular cause with determination to win. His first troop of cavalry showed quality, his famous *Ironsides*, his model army, his victories at Marston More, and at Naseby, all proved him to be the born soldier. Furthermore, his deep religious convictions, his choice of soldiers whose hearts were in the cause and whose faith was in God, his wise tolerance in choosing officers and men from all factions of the liberal elements showed him tolerant and of statesman-like mold.

The battle of Naseby (June 14, 1645) destroyed the hopes of

the royal cause, and the following May the king voluntarily surrendered himself to the Scots. For nine months he remained in their custody and was then turned over to the Parliament.

There were now rumblings of discord and discontent in the army, and as between the army and Parliament, Presbyterianism had been tentatively established by three years' trial, but independents were as suspicious of this system as of Episcopalianism. In the midst of the confusion, Charles sought escape to France. Failing in this he offered compromise which the Commons resolved offered a basis of settlement. This involved recognition of Presbyterianism for three years and a subsequent adjustment to be arranged. Then came Pride's purge, which eliminated the strong Presbyterian element in Parliament. Whether Cromwell was a party to this procedure is a question,—he was in the field at the time, but in any event, he later approved it and sat in the Rump Parliament of only about fifty members. On the first of January, 1649, an ordinance providing for a High Court to try the king was passed by this remnant of a Parliament. Everyone knows the sequel.

Was the execution of Charles a necessity? Cromwell and his supporters seemed to think so, and in the light of history no other course seems tenable. And yet it appears to be a political blunder. The act was dramatized and the king was made a hero by his friends. When royalty was restored in 1660, Cromwell was reprobated.

The next nine years, 1649-1658, Cromwell ruled virtually by military force. All Parliamentary forms were gradually dispensed with. Through the Instrument of Government, Cromwell became Lord Protector and ruled wisely but with an iron hand. Was all this exercise of extra legal authority necessary? It almost seemed so. Dangers from within and without were still threatening. When these were removed would he restore constitutional forms? Probably so; he certainly had ambitions in this direction. But he died in 1658, and in two more years, 1660, royalty was restored in the person of Charles II.

What then was Cromwell's character, what his contribution to human freedom? In this age, it will generally be granted by careful, unbiased historians that he was no grasping, ambitious hypocrite, planning from the beginning his own exalted position to power and greatness. Rather was he a devout Puritan, trusting in God for guidance, kneeling in prayer before his battles, acting and advising only when the holy Spirit prompted, seeking only the good of the cause to which he was committed, heart and soul. His tolerance, to be sure, did not extend beyond the safety of that cause, did not in short extend to Laudian Episcopalians, which at that time menaced the whole outlook of religious liberty, but it did include Quakers, Jews, and all brands of Protestant revolt against

arbitrary authority. His use of the army, his suppression of all parliamentary control, his apparently autocratic rule,—all this was the result of grinding necessity. His whole attitude was, that when victory for the right was achieved, all that was noblest in Puritanism would be of better service when it was relegated from the *exercise of power* to the *employment of influence*.

In the light of what immediately followed his death, in 1658, one might judge his work a failure. He left no constructive system of religious liberty or free government. His service was destructive—clearing the way for something better. He destroyed absolute monarchy, never to return. Never again was Episcopal arrogance and formalism so insistent and so restrictive of religious freedom. He anticipated the legislative reforms of the 19th century in behalf of religious liberty and popular control in government. His contribution to liberty was imponderable, but nevertheless real.

REFERENCES

1. *Historians' History of the World*, vol. XX, for various estimates of Cromwell's character and work.
2. Gardiner, S. R., *Cromwell's Place in History*.
3. Larned, J. N., *A Study of Greatness in Men*, chapter III, on Cromwell.
4. Roosevelt, Theodore, *Life of Cromwell*.
5. Carlyle, Thomas, *Oliver Cromwell's Letters and Speeches*.
6. Firth, C. H., *Life of Oliver Cromwell*.
7. Any representative English history as Chesney, Cross, Gardner, etc.

QUESTIONS AND PROBLEMS

1. What do you regard as the very essence of Puritanism?
2. Did the Puritans exhibit tolerance for any outside their own group? Explain.
3. Who was Archbishop Laud? Why was his system so objectionable to Puritans?
4. What was divine right of kingship as the Stuarts conceived it?
5. Compare Cromwell's exercise of autocratic authority with that of Charles. Wherein lies the difference?
6. Was the execution of Charles I justified? Justify your answer.
7. Why did Cromwell dismiss the Rump Parliament?
8. What was the "Instrument of Government?"
9. What was the key to the success of Cromwell's armies?
10. Sum up his contributions to human liberty.

LESSON XI

GEORGE WASHINGTON

*By Dr. Christian Jensen, Professor of History,
Brigham Young University*

- I. Ancestry of Washington.
 - (a) In England.
 - (b) In America.
- II. Washington's Boyhood.
 - (a) His environment.
 - (b) His training and education.
- III. His Life in the West and in the French and Indian War.
 - (a) Influence of the frontier.
 - (b) Development of reliance and dependability.
 - (c) His military responsibility.
- IV. His Part in the Revolutionary War.
 - (a) His military career.
 - (b) His worth as a general.
- V. His part in the Framing and Adoption of the Constitution.
 - (a) Position of responsibility.
 - (b) His influence.
- VI. His Work as President.
 - (a) Internal Problems.
 - (b) Foreign questions.
 - (c) His Farewell Address.

The family of Washington can be traced back to Norman times. In English history the name of Washington occurs a number of times. Although not of the nobility, the family furnished knights and gentlemen who seem to have been industrious, to have acquired lands and estates, and to have been well thought of.

The family first appears in America in 1658 when two brothers, John and Lawrence Washington, arrived in Virginia. John, the great-grandfather of the future George Washington, was a surveyor and acquired a good estate in the new world. George Washington's father, Augustine, married twice and George, the eldest of the second marriage, was born on February 22, 1732, at Bridges Creek, Virginia. His father died suddenly at the age of forty-nine, when George was about eleven years of age, and his future rearing devolved upon his mother, Mary Washington. Much has been written about her and the boyhood of George, but much of this seems to be based upon evidence that is scanty and unreliable.

Soon after the death of his father he went to live with his half brother Augustine and while there he attended a school where he received a good, common-school education. It was during this period of life that he compiled a set of rules which

dealt with etiquette and good manners and emphasized the need of self-control. A boy not yet fifteen who thus planned his future was indeed a lad of promise.

Lawrence Washington had been educated in England and, through marriage, was connected with the best society in Virginia. Living in this environment proved to be a most valuable education for the young George. Especially was this true of his association with Lord Fairfax, the owner of vast tracts of western lands. It was this contact which resulted in the employment of Washington to survey these lands. His youthful life spent on the frontier was a valuable education. The work was hard and exacting but it developed resourcefulness, initiative, courage, and self-confidence.

Upon the death of his brother, Lawrence, in 1752, Washington became the administrator of his brother's estate with its added responsibility.

In the meantime French aggression in the West had created a tension which foreboded future trouble with the English. In preparation for this contingency, Washington had secured a commission in the Virginia militia with the rank of major. At last it became evident that the French must be warned of their encroachments on soil claimed by England, and Governor Dinwiddie of Virginia selected the young surveyor to carry the message to the French commander, on French Creek. This was successfully accomplished in spite of difficulties, in crossing streams filled with floating ice and against the opposition of hostile Indians. When it became evident that the French had no intention of withdrawing from the Ohio, the governor of Virginia placed Washington in command of a small force and sent him back to hold this territory for the English. His force was so greatly outnumbered that he was soon compelled to surrender to the French, who allowed him and his men to return to Virginia.

This campaign was preliminary to the French and Indian War and General Braddock, a British general, was soon sent to America to lead an expedition against Fort Duquesne. Washington accompanied this ill-fated expedition, and when Braddock was mortally wounded, it was largely due to Washington's efforts that the remnant of the English army was saved. Later in this war he accompanied General Forbes in an expedition which was successful in taking Fort Duquesne, which afterwards was renamed Fort Pitt. Although a young man, Washington's military prestige had grown considerably during this war.

He hoped with the return of peace to live peacefully upon his Mount Vernon estate, but soon the relations between England and her colonies reached a more acute stage. The Stamp Act, the Grenville Acts, the Townshend Acts, the Boston Port Bill all aggravated the situation. In these strained relations Virginia played

a prominent part. Patrick Henry came to the front in arousing the spirit of opposition. Washington's part at this time was less conspicuous, but he was in full sympathy with the cause of the colonists. As a member of the House of Burgesses, he supported resolutions condemning British acts of usurpation and then served as a member of the Virginia delegation in the First Continental Congress. Upon the adjournment of this Congress, Washington returned to Mount Vernon, where he served on a committee to draft a plan of defense.

In April, 1775, he again traveled north to Philadelphia to sit in the Second Continental Congress. When this congress convened, the battles of Lexington and Concord had already been fought and it soon became evident that in order to resist Great Britain the colonists must combine and organize a continental army. This was done and on June 15. Washington was elected commander-in-chief by a unanimous vote of Congress. He at once accepted the trust, but expressed a feeling of his inability for the position and declined any compensation, requesting Congress to defray his expenses only. On June 21, he set out for Boston and on the way he learned of the Battle of Bunker Hill, which had just been fought. He arrived in Cambridge on July 3 and the next day he assumed command of the American army under the historic elm tree which has since borne his name.

From this point to the surrender of Cornwallis, in 1781, his military career was subjected to successes and reverses. But whether engaged in the expulsion of the British from Boston, his unsuccessful defense of New York, his disastrous retreat across New Jersey, or his brilliant victories at Trenton, Princeton, or Yorktown, his constant belief and hope in ultimate victory never wavered. During the cruel winter at Valley Forge, he inspired his freezing and starving men, while the British were living in plenty and enjoyment in Philadelphia. When dissatisfied conspirators attempted to induce Congress to replace him as commander-in-chief, he met such intrigue with firmness and courage and frustrated the attempt of the disgruntled element. When his unpaid soldiers threatened to march upon Congress in order to compel action, he boldly placed himself in the way of the army and stopped an incipient mutiny.

Of his military ability and skill much might be said. It is difficult to compare Washington, in command of a few thousand troops, to a modern Foch, or Pershing, or Haig, at the head of enormous armies. Yet Frederick the Great, an able military critic, spoke of Washington's successes at Trenton and Princeton as among the most brilliant military exploits in history. One must also consider the handicaps under which he operated. The term of enlistment of his troops was short, his men were, therefore, but partially trained. The commissariat and ordnance departments

failed to function properly. He had to combat political manipulation in Congress and schism in the army. In the face of all this, he had to maintain his own courage and inspire his men with optimism. That he succeeded in so doing is no longer open to argument.

With the close of the war he appeared before Congress and resigned his commission, and then returned to Mount Vernon, where he hoped to live in quiet retirement. But this was impossible because he was world famous. Here the painter, the sculptor, the historian, the writer of memoirs, his friends, and those who were merely curious sought him out—each with a definite purpose in mind. His correspondence so increased that he found it necessary to employ a secretary. Despite these interruptions he gave of his time to constructive measures, such as the improvement of the navigation of the Virginia waterways and the development of the West.

But even a more pressing problem commanded the attention of Washington. The new government under the Articles of Confederation was in a precarious condition. Congress found itself weak and impotent. It was freely predicted that the Confederation could not long endure. Under these circumstances Washington threw his whole soul into the task of securing a stronger union.

In his last address to the army he said: "Although the general has so frequently given it as his opinion, in the most public and explicit manner, that unless the principles of the federal government were properly supported, and the powers of the Union increased, the honor, dignity, and justice of the nation would be lost forever; yet he cannot help repeating on this occasion so interesting a sentiment, and leaving it as his last injunction to every soldier, who may view the subject in the same serious point of light, to add his best endeavors to those of his worthy fellow-citizens towards effecting those great and valuable purposes on which our very existence as a nation so materially depends."

And in the same spirit he wrote in his circular letter to the governors of the States: "There are four things which I humbly conceive are essential to the well-being, I may even venture to say, to the existence, of the United States, as an independent power:

"First, An indissoluble union of the States under one federal head.

"Second, A regard to public justice.

"Third, The adoption of a proper peace establishment; and,

"Fourth, The prevalence of that pacific and friendly disposition among the people of the United States, which will induce them to forget their local prejudices and policies; to make those mutual concessions which are requisite to the general prosperity; and, in

some instances to sacrifice their individual advantages to the interest of the community."

Washington also maintained a correspondence with many of the leading men of the country in regard to this problem, and at last he had the gratification of seeing a federal convention called, which met in Philadelphia in May, 1787. Washington was chosen as a delegate from Virginia and was further honored by being elected president of the convention. His work as presiding officer was not spectacular, but his influence was considerable in securing the framing of the Constitution under which we now live. When this convention adjourned in September the next difficulty was that of persuading the States to ratify the newly framed Constitution. Here again Washington rendered valiant service and finally enjoyed the satisfaction of seeing the required number of states ratify the Constitution.

But he was not long permitted to remain in retirement for he was soon called upon to act as the first President of the United States, and he performed this mission so faithfully that he was unanimously elected to serve a second term. His task was by no means an easy one—it devolved upon him to organize the new government, create departments, appoint numerous officials, organize the judiciary, and establish precedents which were to become binding in the future.

Then numerous domestic questions demanded the attention of the new government. A system of weights and measures and a money standard must be devised, a method of securing revenue developed, the satisfactory handling of the domestic and foreign debt solved, a diplomatic and consular service established, the Indian problem dealt with, the whiskey rebellion handled, and many other vexatious problems solved. Our foreign relations were also serious. The French Revolution startled the world and soon involved France in war with England. Washington wisely decided that the interests of the United States required that a policy of neutrality be pursued by our country. Disputes with England were temporarily settled by the Jay Treaty, and boundary troubles and the question of the navigation of the Mississippi were settled by the treaty negotiated by Thomas Pinckney with Spain.

At home American citizens were divided on the proper solution of these questions and Washington found himself embarrassed by internal strife, partisan bickerings, and biting criticism. When his second term expired in 1797 he refused to be considered for another term, thereby setting the two-term precedent which has been scrupulously followed up to the present time. He issued his famous Farewell Address to his fellow-citizens and retired to the rest of his beloved Mount Vernon. Here he died in 1799.

Americans have long since learned to appreciate his worth,

but such appreciation is not confined to his countrymen. Historians of the country against which he fought bear tribute to his manhood. Thus the Earl of Stanhope has said, "Not a single instance, as I believe, can be found in his whole career when he was impelled by any but an upright motive, or endeavored to attain an object by any but worthy means." John Richard Greene has said, "No nobler figure ever stood in the forefront of a nation's life." And Sir Archibald Alison wrote, "Modern history has not a more spotless character to commemorate."

REFERENCES

Ford, P. L., *The True George Washington*; Ford, W. C., *George Washington*, 2 volumes; Ford, W. C., (editor) *Writings of George Washington*, 14 volumes; Lodge, Henry Cabot, *George Washington*, 2 volumes; Wilson, Woodrow, *George Washington*.

QUESTIONS AND PROBLEMS

1. What does Washington owe to his ancestry?
2. How did his boyhood environment influence his life?
3. What effect did the frontier have on his future development?
4. In which Revolutionary battles did he participate?
5. Can he be compared to Foch or Pershing? Why?
6. Why was he a great general?
7. What does the Constitution of the United States owe to his efforts?
8. What problems did he have to meet while President? How were they solved?
9. Is the two-term tradition a good one? Why?
10. Analyze the Farewell Address.
11. Why is Washington called a "champion of liberty?"

LESSON XII

BENJAMIN FRANKLIN

*By Dr. Richard R. Lyman, Member of the Council of the Twelve
and Assistant General Superintendent Y. M. M. I. A.*

The world has probably known no more courageous, valiant, persistent or consistent or effective champion of liberty than Benjamin Franklin. Of the great champions which the United States has produced, three perhaps stand out most prominently, Washington, Franklin, Lincoln. And the part played by Franklin when the first great fight for liberty was made, while less dramatic, was probably no less important than that of Washington who stood at the head of the army. Without the financial support and influence secured by Franklin in Europe, the efforts of Washington and his valiant associates at home would probably have been in vain.

Phillip Russell calls Benjamin Franklin, the first civilized American. Morse calls him the first great American, the first man born on this side of the water who was "meant for the universe." Says he :

"It was absurd to suppose that a people which could produce a man of the scope of Franklin in character and intellect, could long remain in a condition of political dependence. It would have been preposterous to have had Franklin die a colonist, and go down to posterity, not as an American, but as a colonial Englishman * * * All the better moral and intellectual qualities of our people existed in him, save only the dreaming philosophy of the famous New England school of thinking. It is very interesting to see how slowly, how reluctantly, yet how surely and how decisively he came to the point of resistance and independence. He was not like many others, unstable and shifting. There was not a single backward step on his part, although there were many painful and unwilling forward steps in his progress."

Franklin was a man who impressed his ability upon all who met him. The abler the man who did the judging, the higher did he rate Franklin after having been brought into direct contact with him. The politicians and statesmen of Europe, distrustful and sagacious, trained readers and valuers of men, gave Benjamin Franklin the rare honor of placing confidence not only in his personal sincerity, but in his broad fair-mindedness, a mental quite as much as a moral trait. By the instruction which he gave, by his discoveries, by his inventions, and by his achievements in public life, he earns the distinction of having rendered to men varied and useful services excelled by no other one man ; and thus he has established a claim upon the gratitude of mankind so broad that history holds few who can be his rivals.

In the year 1757, Franklin was sent by the assembly of Pennsylvania to England to insist upon the rights of the province of Pennsylvania to tax the proprietors of the land which was still held under the Penn Charter for their share of the cost of defending the land and citizens of Pennsylvania from hostile Indians and others. In this mission Franklin was completely successful, so much so that he was also appointed agent for the other provinces of Massachusetts, Maryland and Georgia.

While in England, Franklin had conferred upon him the degree Doctor of Laws by the Universities of Oxford, Edinburgh, and St. Andrews. He was also made an associate of the Academy of Paris, and he had conferred upon him the degree of Master of Arts by Yale College and also Harvard University. Concerning these honors Franklin writes in his autobiography: "Thus, without studying in any college, I came to partake of their honors. They were conferred in consideration of my improvements and discoveries in the electric branch of Natural Philosophy."

In March, 1785, after Franklin, because of his advanced years, made repeated appeals for a release, Congress at last voted that he might "return to America as soon as convenient" and that Thomas Jefferson should succeed him as Minister at the French Court. Jefferson has written many words in praise of the service rendered by Franklin in France. In February, 1791, he wrote: "I can only, therefore, testify in general that there appeared to me more respect and veneration attached to the character of Dr. Franklin in France than to that of any other person in the same country, foreign or native." When Jefferson was asked if he had come to France to replace Dr. Franklin, he replied: "No one can replace him, sir; I am only his successor." Surely the service rendered to our country by Franklin in France was no less important than that rendered by Washington at home. The final end came to this great life on earth, April 17, 1790. The procession to the old Christ's Church burial ground in Philadelphia was the greatest ever seen in that city.

As an expression of the appreciation of the country for the services of this great champion of liberty, a general mourning of two months was ordered by the Congress of the United States. This was a deserving tribute to the memory of one who had done so much by his wisdom and efficient activity in establishing the Republic.

In France, Mirabeau delivered before the national assembly of France his frequently quoted speech which began with these words: "Franklin is dead! The genius that freed America and poured a flood of light over Europe has returned to the bosom of the Divinity." From every part of the civilized world came the echo of those words, "Franklin is dead!"

The following brief sketch of the life of Franklin is taken

from his classic autobiography. The clearness of his writing, the accuracy of his expressions, and the wisdom and philosophy of his great mind, are perhaps not shown better elsewhere than in this splendid little volume. Franklin began writing his autobiography in the form of a letter to his son, the Governor of New Jersey, in 1771. At this time he brought his autobiography down to the period of his marriage. Nothing more was added until 1784, when another chapter was written. The remainder was prepared by Franklin some four years later in the City of Philadelphia, when he was eighty-two years old.

Now to a sketch of his life: Franklin writes that his father married very young and took his wife with three children to New England about 1685. By the same wife his father had four additional children born there, and by a second wife, ten others. In all seventeen. Franklin remembers seeing thirteen sitting together at his father's table. All of these grew to years of maturity and were married. Franklin was the youngest son and the youngest of all the children, except two daughters. He was, therefore, the fourteenth of his father's children.

All of Franklin's elder brothers were put apprentices to different trades. Franklin, however, was sent to the grammar school at the age of eight, his father intending to devote him as the tithes of his sons to the service of the church. While Franklin continued at the grammar school, less than a year, in that time he had risen gradually from the middle of the class to be at the head. In fact, he was removed into the next class and he was to be advanced into the third at the end of the year.

At the age of ten he was taken to help his father in his business, which was that of a tallow candler and soapboiler. Franklin was, therefore, as a boy employed in cutting wicks for the candles, setting the molds for cast candles, attending to the shop, going on errands, etc. Franklin never knew either his father or mother to have any sickness but that of which they died, he at the age of eighty-nine and she at the age of eighty-five.

From his early infancy, Franklin was particularly fond of reading. All the money that came into his hands was used for the purchase of books. He expressed regret, however, that, at the time when he had such a thirst for knowledge, more appropriate books had not reached his hands. He read much from Plutarch's Lives and considered the time thus spent as put to very profitable use. At the age of twelve Franklin signed an agreement binding himself to his brother James, who was a printer. According to this agreement he was to serve as an apprentice until twenty-one years old. He was unusually happy because this new employment gave him access to better books. He often sat up reading the greater part of the night, especially when a book had been borrowed in the evening and was to be returned in the morning.

Upon reading some of the papers which Franklin wrote, his father observed that while these were correct in spelling and in punctuation, they fell short in elegance of expression, in method and in perspicuity. Franklin saw the justice of these comments and he at once began giving more attention to his manner of writing, and he went forward with a strong determination to endeavor to improve his style.

It was about this time that Franklin met with an old volume of the *Spectator*. He bought it, read it over and over, and was delighted with it. He thought the writing excellent and determined if possible to imitate it. With that thought in view he took some of the papers, and, making short hints of the sentiments in each sentence, laid them by a few days, and then, without looking at the book, tried to complete the papers again, by expressing each hinted sentiment at length, and as fully as it had been expressed before, in any suitable words that should occur to him. Having finished, Franklin then compared his *Spectator* with the original, he discovered some of his faults, and corrected them. This he did to teach himself method in the arrangement of the matter. By comparing his work with the original, he discovered many of his own faults, and corrected them. He sometimes, however, had the pleasure of finding that he had been fortunate enough to improve the original language and this greatly encouraged him to think that he might in time come to be a tolerable English writer, which was the height of his ambition. The time he used for writing exercises, and for reading, was at night, or before work began in the morning.

Franklin studied Socrates and the Socratic method of argument. He was charmed with it, he adopted it, he dropped his abrupt contradictions and positive argumentation and put on at least the appearance of the humble inquirer. Franklin grew very tactful and expert in drawing people even of superior knowledge than his own into concessions, the consequence of which they did not foresee. Thus he entangled them in difficulties out of which they could not extricate themselves, and thus he obtained victories which neither himself nor his followers deserved.

Franklin retained the habit of expressing himself in terms of modest deference, never using the words "certainly," "undoubtedly," or any others that gave the air of positiveness to an opinion. When advancing any opinion that might possibly be disputed, his practice was to use such words as, "I conceive," or "apprehend," a thing to be so and so. "It appears to me," or "I should not think it so and so," "for such and such reasons," or "I imagine it to be so," or "it is so if I am not mistaken." This habit Franklin said he found of great advantage when he had occasion to express his opinion and persuade men into measures which he had from time to time been engaged in promoting. He

said: "If you wish to instruct others, a positive, dogmatical manner in advancing your sentiments may occasion opposition and prevent a candid attention. If you desire instruction and improvement from others, you should not at the same time express yourself as fixed in your present opinions. If you do this, then honest and sensible men, who do not love disputation, will leave you undisturbed in the possession of your errors. In adopting such a manner, you can seldom expect to please your hearers, or obtain the concurrence you desire."

Having had some differences with his brother, Franklin sold his books, thus raised a little money and was taken on board a sloop. After three days of fair wind he found himself in New York, nearly three hundred miles from his home, at the age of seventeen (October 1723), without the least recommendation, or knowledge of any person in the place, and very little money in his pocket. The young man began to wish now that he had never left home. He found by the questions asked him that he was suspected of being a runaway servant and that he was in danger of being taken up on that suspicion. A few days later, about eight or nine o'clock on Sunday morning in that same month of October, 1723, Franklin landed at Market-street wharf in Philadelphia.

In his autobiography Franklin says he was particular about the description of his first entering into the city of Philadelphia "that you may in your mind compare such unlikely beginnings with the figure I have since made there."

"I was in my working dress, my best clothes coming round by sea. I was dirty from my being so long in the boat. My pockets were stuffed out with shirts and stockings, and I knew no one, nor where to look for lodging. Fatigued with walking, rowing, and the want of sleep, I was very hungry; and my whole stock of cash consisted in a single dollar, and about a shilling in copper coin, which I gave to the boatman for my passage. At first they refused it, on account of my having rowed; but I insisted on their taking it. Man is sometimes more generous when he has little money than when he has plenty; perhaps to prevent his being thought to have but little.

"I walked toward the top of the street, gazing about till near Market Street, where I met a boy with bread. I had often made a meal of dry bread, and, inquiring where he had bought it, I went immediately to the baker's he directed me to. I asked for biscuits, meaning such as we had at Boston; that sort, it seems, was not made in Philadelphia. I then asked for a threepenny loaf, and was told they had none. Not knowing the different prices, nor the names of the different sorts of bread, I told him to give me threepenny worth of any sort. He gave me accordingly three great puffy rolls. I was surprised at the quantity, but took it, and, having no room in my pockets, walked off with a roll under each arm, and eating the other. Thus I went up Market Street as far as Fourth Street, passing the door of Mr. Read, my future wife's father, when she, standing at the door, saw me, and thought I made, as I certainly did, a most awkward, ridiculous appearance. Then I turned, and went down Chestnut Street and part of Walnut Street, eating my roll all the way; and, coming round, found myself again at Market-street wharf, near the boat I came in, to which I went for a draught of the river water; and, being

filled with one of my rolls, gave the other two to a woman and her child that came down the river in the boat with us, and were waiting to go farther.

"Thus refreshed, I walked again up the street, which, by this time, had many clean-dressed people in it, who were all walking the same way. I joined them, and thereby was led into the great meeting-house of the Quakers, near the market. I sat down among them, and, after looking round a while, and hearing nothing said, being very drowsy through labor and want of rest the preceding night, I fell asleep, and continued so till the meeting broke up, when some one was kind enough to rouse me. This, therefore, was the first house I was in, or slept in, in Philadelphia."

When, after years of struggle, Franklin began a new printing office, the general opinion was that it must fail, since there were already two printers in Philadelphia. But Dr. Baird gave a contrary opinion. "For the industry of that Franklin," said he, "is superior to anything I ever saw of the kind here. I see him still at work when I go home at night, and he is at work again before his neighbors are up in the morning."

Franklin writes :

"I began now gradually to pay off the debt I was under for the printing-house. I took care not only to be in reality industrious and frugal, but to avoid the appearances to the contrary. I dressed plain, and was seen at no places of idle diversion. Thus being esteemed an industrious, thriving young man, and paying duly for what I bought, the merchants who imported stationery solicited my custom; others proposed supplying me with books, and I went on prosperously."

Franklin was intensely religious, if he was not intensely orthodox. He found the sermons, however, of his day for him both uninteresting and unedifying. After listening to his preacher's sermons for five consecutive Sundays without hearing a single moral principle inculcated, he concluded his time could be spent to better advantage than listening to such sermons. The aim of the preacher seemed to be to make those in the congregation Presbyterians rather than to make them good citizens.

About this time Franklin conceived the bold and arduous project of arriving at moral perfection. Following are the thirteen virtues and their precepts in accordance with which he struggled to make his life conform :

1. Temperance.—Eat not to dulness; drink not to elevation.
2. Silence.—Speak not but what may benefit others or yourself; avoid trifling conversation.
3. Order.—Let all your things have their places; let each part of your business have its time.
4. Resolution.—Resolve to perform what you ought; perform without fail what you resolve.
5. Frugality.—Make no expense but to do good to others or yourself; that is, waste nothing.
6. Industry.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. Sincerity.—Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

8. Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation.—Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. Cleanliness.—Tolerate no uncleanness in body, clothes, or habitation.

11. Tranquillity.—Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity. * * *

13. Humility.—Imitate Jesus and Socrates.

The prayers of Franklin contain the following petition: "That I may be preserved from atheism, impiety, profaneness; and, in my addresses to Thee, carefully avoid irreverence and ostentation, formality and odious hypocrisy,—Help me, O Father!

"That I may be loyal to my prince, and faithful to my country, careful for its good, valiant in its defense, and obedient to its laws, abhorring treason as much as tyranny,—Help me, O Father!

"That I may to those above me be dutiful, humble, and submissive; avoiding pride, disrespect, and contumacy,—Help me, O Father!

"That I may to those below me be gracious, condescending, and forgiving, using clemency, protecting innocent distress, avoiding cruelty, harshness, and oppression, insolence, and unreasonable severity,—Help me, O Father!

"That I may refrain from calumny and detraction; that I may abhor and avoid deceit and every fraud, flattery, and hatred, malice, lying and ingratitude,—Help me, O Father!

"That I may be sincere in friendship, faithful in trust, and impartial in judgment, watchful against pride, and against anger (that momentary madness,)—Help me, O Father!

"That I may be just in all my dealings, temperate in my pleasures, full of candor and ingeniousness, humanity and benevolence,—Help me, O Father."

The deeply religious convictions of Franklin are shown in the motion presented by him before the Constitutional Convention in which he proposed that a chaplain be appointed. He said:

"Groping as it were in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible to danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered. * * * Have we now forgotten that powerful Friend? Or do we imagine that we no longer need his assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. If a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?

"We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. * * *

"And while I am on my feet I move you, sir, and I am astonished that it has not been done before, for when we signed the Declaration of Independence we had a chaplain to read the Bible and pray; and I move

now that when we meet again we have a chaplain to meet with us each morning before we proceed to business, and that we have prayers imploring the assistance of heaven and its blessings on our deliberations."

It is written that Washington's face beamed with joy as he stood to second this motion of Benjamin Franklin's.

Franklin was one of the most active men in the contest between England and the colonies, which resulted in the Declaration of the Republic of the United States. It was he who, in reply to Harrison's appeal for unanimity said as he signed the Declaration of Independence: "Yes, we must indeed all hang together, or assuredly we shall all hang separately."

When Franklin was given his famous examination by the Parliament of Great Britain, at the time the stamp-act was censured, Burke likened the proceedings to "an examination of a master, by a parcel of schoolboys." A few of the questions asked and some of the answers given are as follows:

Q. Do you not think the people of America would submit to pay the stamp duty if it was moderated?

A. No, never, unless compelled by force of arms.

Q. Can anything less than a military force carry the Stamp Act into execution?

A. I do not see how military force can be applied to that purpose.

Q. Why may it not?

A. Suppose a military force is sent into America: they will find nobody in arms: what are they then to do? They can not force a man to take stamps who chooses to do without them. They will not find a rebellion; they may, indeed, make one.

Q. If the Act is not repealed, what do you think will be the consequences?

A. A total loss of the respect and affection the people of America bear to this country, and of all the commerce that depends on that respect and affection.

Q. How can the commerce be affected?

A. You will find that if the Act is not repealed they will take very little of your manufactures in a short time.

Q. Is it in their power to do without them?

A. I think they may very well do without them.

Q. Is it to their interest not to take them?

A. The goods they take from Britain are either necessities, mere conveniences, or superfluities. The first, as cloth, etc., with a little industry, they can make at home; the second they can do without till they are able to provide them among themselves; and the last, which are much the greatest part, they will strike off immediately. They are mere articles of fashion, purchased and consumed because the fashion in a respected country, but will now be detested and rejected. The people have already struck off, by general agreement, the use of all goods fashionable in mourning, and many thousand pounds' worth are sent back as unsalable.

Q. If the Stamp Act should be repealed, would it induce the assemblies of America to acknowledge the rights of Parliament to tax them, and would they erase their resolutions?

A. No, never!

Q. Are there no means of obliging them to erase those resolutions?

A. None that I know of; they will never do it, unless compelled by force of arms.

Q. Is there a power on earth that can force them to erase them?

A. No power, how great soever, can force men to change their opinions.

Q. What used to be the pride of the Americans?

A. To indulge in the fashions and manufactures of Great Britain.

Q. What is now their pride?

A. To wear their old clothes over till they can make new ones.

In conclusion the following quotations from Franklin's speech in Philadelphia, before the Constitutional Convention of 1787, are given :

"The older I grow, the more apt I am to doubt my own judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that wherever others differ from them, it is so far error. * * *

"I doubt, too, whether any other convention we can obtain may be able to make a better Constitution; for, when you assemble a number of men, to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected?

"It therefore astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our counsels are confounded like those of the builders of Babel, and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. * * *

"On the whole, sir, I can not help expressing a wish that every member of the convention who may still have objections to it, would, with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument."

REFERENCES

The Autobiography of Franklin, Henry Altemus, manufacturer, Philadelphia; *Benjamin Franklin*, by Morse—American Statesmen Series, vol. I; *The World's Famous Orations*, by William Jennings Bryan, vol. VIII; *The Divine Right of Democracy*, by Clarence True Wilson, pages 64-66; *An American Bible*, by Elbert Hubbard, pages 38-92; *Benjamin Franklin, The First Civilized American*, by Phillips Russell.

QUESTIONS AND PROBLEMS

1. Why was it proper to say of Franklin that he was "meant for the universe?"
2. What was the estimate placed upon Franklin by the critical statesmen of Europe?
3. What was the purpose of Franklin's mission to Europe?
4. Why was Franklin so signally honored by European and American Universities?
5. Give Jefferson's estimate of Franklin.
6. Mention some of Franklin's contributions to science and invention.
7. What method did Franklin use to increase his vocabulary and improve his use of the English language?
8. What were the methods he used to influence his fellow-men?
9. Describe his entrance into Philadelphia.
10. Explain his plan for reaching moral perfection.
11. Why is Franklin said to have deep religious convictions?
12. What were his views concerning the constitution of the United States?

CHAPTER XIII

THOMAS JEFFERSON

By Christian Jensen, Professor of History, Brigham Young University.

- I. Ancestry of Jefferson.
- II. Jefferson's Early Manhood.
 - (a) His education.
 - (b) His preparation for a legal career—Success.
 - (c) His marriage.
 - (d) His interest in agriculture.
- III. His Early Political Career.
 - (a) In Virginia.
 - (b) In the Continental Congress.
 - (1) Drafting of Declaration of Independence.
- IV. Member of Virginia House of Delegates.
 - (a) Reforms which he brought about.
- V. Governor of Virginia.
- VI. Minister to France.
- VII. Secretary of State in Washington's Cabinet.
- VIII. His Political Party Activities.
- IX. Vice President of the United States.
- X. President of the United States.
 - (a) Problems and accomplishments.
- XI. Educational Activities.
- XII. Old Age and Death.

Little is known concerning the ancestry of Thomas Jefferson. Tradition states that the first American Jefferson came from Wales to Virginia at an early date. Peter Jefferson, the father of Thomas, was a very vigorous and enterprising man and added to the family estate some fourteen hundred acres by patent and purchase. He also added to the social prestige of the family by marrying Jane Randolph who came of an aristocratic family. He was a man of some importance as is shown by the fact that he was colonel of his county and a member of the House of Burgesses.

Thomas Jefferson was born on April 13, 1743. He was fourteen when his father died very suddenly, while in the prime of life. The family was left in comfortable circumstances and Thomas at the age of seventeen entered William and Mary College at Williamsburg, which was then the colonial capital. Here he applied himself industriously, studying, according to his own statement, fifteen hours a day. He was most impressed with mathematics and natural philosophy, enjoyed the classics, but had no use for ethics and metaphysics. His dislike for the last mentioned subjects was on the ground that "he who made us would have been a pitiful bungler if he had made the rules of our moral conduct a matter of science." He also developed to some extent a reading knowledge in French and Italian.

After graduating from college Jefferson read law in the office of George Wythe. It is interesting, incidentally, to know that

John Marshall, the future great chief justice, read law with Wythe, and that Henry Clay was his private secretary.

On January 1, 1772, Jefferson entered into marriage and his wife brought additional wealth to him. This, however, was unnecessary because at this time he owned 1900 acres of land which was later increased to 5000 acres, and thirty slaves who at a later time had increased to fifty-two. From his profession he was earning \$3000 a year, and this was augmented by \$2000 annually from his farm. In his day this was considered a good income in Virginia.

He began to practice law in 1767, at the age of twenty-four, and discontinued this career in 1774. From the first he seems to have met with exceptional success. His clients were numerous and his fees very remunerative. But in spite of this he never lost his love for farming which was always a passion with him. At a later time he wrote: "Those who labor in the earth are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. —Corruption of morals in the mass of cultivators is a phenomenon of which no age or nation has furnished an example."

During his entire busy career he was always interested in agriculture. He was continually on the lookout for new varieties of fruits and vegetables, the dates for their planting and ripening, and much other useful information.

When in Paris in 1785 he wrote: "Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous; and they are tied to their country and wedded to its liberty and interests by the most lasting bonds." This view influenced his subsequent political philosophy.

When Jefferson entered college he first met Patrick Henry, who was then a young, unknown lawyer. This acquaintanceship ripened into friendship, and when in 1765 Henry, as a member of the House of Burgesses, made his impassioned speech against "taxation without representation" Jefferson was an ardent listener. Little incentive was necessary to persuade him to enter the contest against British oppression, and in 1768 he was successful in being elected to the House of Burgesses. But after this House had been in session for only a few days the royal governor dissolved it because of the nature of some of the resolutions which it had passed. Jefferson with others then proceeded to form a non-importation agreement against the use and purchase of British goods.

When the House of Burgesses met next in 1773, Jefferson was again a member. He and a half dozen of the more active members proceeded to organize a standing committee to correspond with similar committees to be appointed in other colonies with regard to the rights of the colonists. For this the governor again dis-

solved the Burgesses. When news of the Boston Port Bill reached Virginia in 1774 the House of Burgesses was again in session and Jefferson was once more a member. He and some other leading members persuaded the House to pass a resolution appointing a day of fasting and prayer for which they were again dissolved by the governor. A convention was then called to meet at Williamsburg on August 1. Jefferson was unable to attend but he drafted a document, the famous "A Summary View of the Rights of British America," which was printed by the convention and which later went through several editions in England.

In June, 1775, Jefferson took his seat in the Second Continental Congress and soon attracted attention because of his ability in drafting documents of protest. On June 7, 1776, Richard Henry Lee offered a resolution in Congress to the effect that the colonies were and ought to be "free and independent States." A vote was not taken on this resolution for nearly a month and in the meantime a committee was appointed to prepare a Declaration of Independence. This committee was selected in the following order: Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston. Jefferson was assigned by the remaining members of the committee the task of drafting the declaration, which he did without "book or paper" before him. The ideas incorporated in the declaration were those generally held by revolutionists. They were not original with him—in fact he said that he did not consider it his business to originate new ideas but "merely to put into shape those that were generally recognized." The original draft in his handwriting was submitted to Adams and Franklin, who made a few interlineations, and with these changes the draft came before Congress precisely as Jefferson wrote it. Congress had adopted Lee's resolution on July 2. Then on July 4, after it (Congress) had made some further alterations in the Declaration of Independence, it was adopted and on the next day copies signed by the president and secretary of Congress were sent to the state legislatures. It was printed in the *Pennsylvania Evening Post*, but it was not engrossed until July 19 and was not signed by members of Congress until August 2. Even then, for reasons of safety, the names of the signers were not made public for more than six months.

When Jefferson drew up the Declaration of Independence, the phrases of the Virginia Bill of Rights were still ringing in his ears, and he sought to impress them upon America by incorporating them in that historic document. "In this way the Declaration became, not only the birth certificate of a nation, but a noble assertion of the rights of man. * * * it sounded the doom of * * * all * * * whose power rested on privilege and despotism. In America itself it challenged some of the fundamentals of society—theocracy, aristocracy, slavery, the restriction of the franchise, unequal representation."

On June 20, 1776, Jefferson was re-elected to Congress but declined to serve. His reasons seem to be of both a private and of a public nature. He felt that his services were needed in making important reforms in his native state and to this work he now directed his attention. In order to accomplish this he was elected to the Virginia House of Delegates. Some of these reforms were accomplished quickly, for others a period of time was necessary. It was also necessary that he should have assistance and such men as George Wythe, George Mason, James Madison, and others co-operated with him.

One of the earliest of these reforms was the abolition of the whole system of entail which revolutionized the system of land distribution and placed it on a more democratic basis. The abolishment of the principle of primogeniture soon followed. Also the equal distribution of property among the children of intestates was provided for. By these land reforms Jefferson incurred the animosity of many of the social aristocracy of Virginia.

He also planned to disestablish the state church and secure complete religious freedom, and after some years he had the satisfaction of seeing all this secured in Virginia.

Jefferson was chairman of a committee which revised the laws of Virginia, and he was also instrumental in removing the state capital to Richmond, in providing for the naturalization of foreigners, in securing the adoption of a more humane criminal code, and in formulating an elaborate public school system which was never fully adopted because of opposition from aristocratic planters. Indeed it has been said, "that by 1786-87 the statute-book of Virginia had become a Jeffersonian code." He also tried to secure the abolition of negro slavery but found that public opinion was not ripe for this reform. Later, in 1821 he wrote, "the day is not distant when it must bear and adopt it, or worse will follow. Nothing is more certainly written in the book of fate than that these people are to be free." He did, however, help to prevent the further importation of slaves into Virginia.

In 1779 Jefferson was chosen the second governor of his state, his predecessor having been Patrick Henry. This was in the midst of the Revolutionary War and Jefferson was not entirely successful in saving or protecting his state from the ravages of the British army. For this he was subjected to criticism. Although the legislature gave him a vote of confidence, yet he was undoubtedly glad when he was enabled to retire from office in 1781. In the latter part of this year the British general, Cornwallis, surrendered to Washington and the Revolution was virtually over.

Jefferson was again elected to Congress in 1783, and while here he was privileged to sign the treaty of peace between the United States and Great Britain by which the independence of his native land was recognized. He was also concerned while in

Congress with the preliminary steps in a plan for the organization and government of the future Northwest Territory.

In 1784 he sailed for Europe to join Franklin and John Adams in negotiating commercial treaties in behalf of his country, and in the following spring he was made the American minister to France. Here he served for five years and when he left France the French Revolution was already under way. He brought home with him some of the spirit of this revolution as it existed in its earlier stages.

Jefferson expected to return to France to resume his duties there, but at the urgent request of Washington, who was now the first president of the United States, he accepted the position of Secretary of State in the President's cabinet. At this time the French Revolution brought in its wake far-reaching consequences, one of which was the beginning of war between France and Great Britain. Although bound to France by treaties the United States determined upon a neutral attitude toward both of these countries. To Jefferson, as head of the State Department, fell the responsibility of carrying out such a policy which proved extremely difficult because of the inflamed state of the public mind at this time.

It was during this period also that he and Alexander Hamilton, who was also in the cabinet, became the rival leaders of opposing political parties. "The Hamiltonians, or Federalists, as they were now called, believed in aristocracies and looked upon themselves as the best people and the wisest." They believed that the government should be in the hands of the rich, the educated, and the well born. "To Jefferson the people were the only sure reliance for the preservation of liberty. They should be educated and informed, so that they might see it was for their interest to preserve peace and order. For monarchies, and aristocracies and oligarchies, he had dread and contempt." His party was the Anti-Federalist, or Republican party. The relations between the two men became so strained that at last they both retired from the cabinet.

Jefferson then went into retreat and lived quietly at Monticello until he was elected Vice President of the United States. In this capacity he served under President John Adams from 1797 to 1801, when he became President of the United States. He held this responsible position for two terms (1801-1809) and then followed the precedent set by Washington by declining a third term.

While he was President, Jefferson was faced with many problems, such as the reduction of the national debt, the trial of Aaron Burr on the charge of treason, the troubles with the Barbary pirates, an attempt to check the encroaching power of the federal judiciary, and the effort to avoid war with Great Britain and France, which was coming perilously near. It was also during his administration that the Louisiana territory was purchased from France for fifteen million dollars. By this act the area of the

United States was doubled in size and the future growth and development of our country made possible.

In his old age, Jefferson devoted himself to the founding of the University of Virginia. The legislature approved the project in 1818 and the institution opened its doors in 1825. "Jefferson was head of the commission which prepared its plan, head of its first board of visitors, and his colleagues allowed him to have his way in all that pertained to the university. It began with an elective system, and opened its doors without examination to all who came, rejecting after trial those who showed themselves unprepared for its classes. All this was a part of the author's plan for a thoroughly democratic institution."

Jefferson began to fail rapidly in the winter and spring of 1826. As July approached he realized he was dying, but expressed the wish that he might live until July 4. Singularly enough, his wish was granted, and he passed away at one o'clock on this natal holiday. A few hours later on this same day John Adams died in his Massachusetts home in Quincy. His last words were, "Thomas Jefferson still survives." It is a striking coincidence that the two men most responsible for the framing of the Declaration of Independence should both pass away on the fiftieth anniversary of the nation's independence. His sense of values is indicated by his epitaph, which states that he is the author of the Declaration of Independence, that he secured complete religious freedom in Virginia, and that he was the founder of the University of Virginia.

REFERENCES

1. Boutelle, L. H., *Thomas Jefferson the Man of Letters*. 2. Channing, Edward, *The Jeffersonian System*. 3. Ford, Paul L., *The Writings of Thomas Jefferson*, 10 volumes. 4. Forman, S. E., *The Life and Writings of Thomas Jefferson*. 5. Merriam, Charles E., *American Political Theories*, chapter 4. 6. Morse, John T. Jr., *Thomas Jefferson*. 7. Randall, H. S., *The Life of Thomas Jefferson*, 3 volumes. 8. Schouler, James, *Thomas Jefferson*.

QUESTIONS AND PROBLEMS

1. How did education affect Jefferson's career?
2. What was his interest in agriculture? How did this influence his later political theories?
3. Describe his early opposition to British oppression.
4. Show his relationship to the Declaration of Independence.
5. What reforms did he secure while a member of the Virginia House of Delegates?
6. Discuss his activities while governor of Virginia and minister to France.
7. What problems did he meet while a member of Washington's cabinet?
8. What is his relationship to the development of political parties in the United States?
9. What did he accomplish while President of the United States?
10. Discuss his educational activities.
11. What remarkable coincidence happened in connection with his death?
12. Why is Jefferson called a "champion of liberty?"

LESSON XIV

GENERAL JOSE DE SAN MARTIN

*By Melvin J. Ballard, Member of the Council of the Twelve,
and Assistant General Superintendent Y. M. M. I. A.*

The achievements of this great South American General resulted in the emancipation of half a continent, and throughout South America he is recognized as George Washington is in the United States of North America.

His deeds and character place him among the greatest moral personalities of modern time. After showing military genius and high Republican principles, he renounced political power and honor, retiring to dignified isolation, proving him to be a true patriot.

He was born in Buenos Aires, Argentina, South America, and it is said that he had Indian blood in him.

As a loyal Spanish subject he had responded to the call of his country and engaged in the peninsular wars where he fought bravely; and also acquired his military training and genius. On his return to South America he found the colonies of Spanish America oppressed under a despotic Spanish authority. An assembly of representatives of Buenos Aires, which was then a territory much larger than the present city—in fact it included most of the present Republic of the Argentina—was proclaiming their independence of the same, in 1806. During 1806 and 1807, two English squadrons attacked Buenos Aires, which was then Spanish territory, but the Spanish authorities abandoned the defense of the city and country and left the inhabitants helpless. However, they rallied, and men, women and children defended their city against the British.

After the British had been repelled, Spain undertook to fasten again her authority upon this liberated country, even increasing the burdens on the people, which drove them, in 1810, to denounce Spanish authority, and a great war ensued for the liberation of that country that spread ultimately to other South American countries and resulted finally in the complete liberation of Argentine, Chile and Peru.

One of the highest mountain ranges in the world, the Andes, divides the Argentine and Chile. It was necessary that the Argentine army support the struggles of both Chile and Peru in order unitedly to throw off the Spanish yoke. Someone must be found to lead the army over the Andes. San Martin was the man selected. His previous training and natural qualifications made him the accepted leader.

He organized and trained an army that even excelled what

Napoleon accomplished when he took his army over the Alps, for the Andes are higher and more difficult than even the Alps. This gave San Martin his great opportunity, and placed him as one of the greatest military figures in history. He conducted this army over the Andes by dividing it and sending it in three different directions to meet at a certain junction point on the same day, in the same hour of that day, on the other side, prepared to fall upon the enemy. His plans were perfectly executed. The army assembled at the given point on the given day at the given hour, and an historian has said the Argentine knew that in that enterprise by victory alone could they escape death, so that every man put his heart into the struggle with absolute confidence in their leader.

San Martin said in his report of the battle: "In twenty-four days we have finished the campaign, crossed the highest ranges on the globe, put an end to tyrants, and given liberty to Chile."

The war, however, spread north into Peru, where two great battles were ultimately fought in the heart of the Inca Empire, the first one at Chacabuco and the second at Maipu. The American success in these two enterprises finally brought Spanish authority to a close in these three nations, and their absolute independence was established.

While San Martin was engaged in these conflicts the Portuguese who had controlled Brazil were sending armies over into the eastern part of the South American country, threatening the independence of the Argentine. This caused the South American patriots to make an appeal to the United States which country had been their ensign and example in all their enterprises, asking the United States to recognize the South American countries that were free, and thereby preserve them from further danger from the Portuguese or other nations. In 1817 diplomatic negotiations were carried on with President Monroe of the United States government by San Martin and others. San Martin said to President Monroe:

"Your Excellency, who enjoys the honor of presiding over a free people, who contended and shed their blood for a cause similar to that in which the inhabitants of South America are now engaged, will I hope deign to extend to the Argentine representative such protection as is compatible with the actual relations of your government."

Finally President Monroe sent a message to Congress, recognizing the independence of these South American countries. It was approved and placed the liberty and independence of the South American states upon a firm foundation.

When Chile was finally liberated, in grateful acknowledgment the Chileans unanimously elected San Martin President of that Republic, though he was a foreigner to them, that is, was not a native Chilean, but they freely offered him the Presidency.

But his work was not finished, and he was not aspiring to political power. He therefore resigned their tender and recommended that a native Chilean, General O'Higgins, be made President, which was done.

When Bolivia and Peru obtained their independence, they offered him the political control of the government, but in each instance he resigned from their tender and gave them counsel and advice with reference to the establishment of their constitutional government; and in no instance did he display any ambition for political power. His mission was to liberate the country, and when he had accomplished this he was satisfied.

He was greatly distressed because of internal troubles that ensued. While he was still in the conflict, a division arose in the Republic of the Argentine, one faction calling loudly for him to come with his army, but he declined to engage in these internal troubles, preferring to fight the common enemy, and he pressed forward in this struggle until every vestige of Spanish authority was driven from South America. One of the great tasks he had to perform was to convert the people of these several countries to the justice of the cause for which he was fighting—their cause—and win them from Spain. He was successful in this because of his patience and skill and power to control his soldiers from taking undue advantage of the inhabitants of the countries through which they passed in their warfare. He finally succeeded in rallying the people of the country to the support of the cause until, through their united efforts, he was not only able to throw off the Spanish yoke, but to establish also the constitutional authority that obtains in these several countries today.

He helped bring political security because it was under his direction that the constitutions for these countries were drawn up, and he made all preparations for the permanency of these republics. When he had accomplished all he could, not wishing to continue in political power, in any of these states, he resigned all his offices and titles to the congress that met on September 20, 1822. Some of the delegates thought this a political trick in order to get the various states or independent countries to make him dictator, and thought surely he at least would remain commander-in-chief of the army; but he departed suddenly and secretly from Peru and retired to Europe, where he spent the remainder of his life in seclusion, but he is honored today in those South American countries which have placed in the most conspicuous point in each of the cities a magnificent monument to this great patriot.

On the 28th of October, 1925, there was placed in the city of Washington, D. C., a monument of General Jose de San Martin, a gift of the people of the Republic of the Argentine to the United States government. This was accepted by President Coolidge on October 28, 1925, for the people of the United States.

Thus he lives in South America, as well as in the world, as one of the true patriots, unselfish, willing to give himself for the cause of humanity. He labored diligently until the liberties of the people were established and then was content to enjoy the fruits of his labor in a dignified isolation, where he remained until his mortal life had ended.

QUESTIONS AND PROBLEMS

1. Who was Jose De San Martin? When did he live and where did he operate as a *Champion of Liberty*?
2. What placed him as one of the greatest military figures in history?
3. Wherein was he strikingly like George Washington?
4. What part did the United States play in the establishment of the South American republics?
5. What do the republics of South America owe to Martin?
6. For which do you have the higher admiration, the achievement of this Champion of Liberty, or the motives that prompted him to action?
7. Why should we have a deep interest in the life and works of this man?

LESSON XV

ABRAHAM LINCOLN

By Dr. George W. Middleton

Two years ago, I visited the old log house on the Hodgenville farm where Abraham Lincoln was born.

As I rode down from Elizabethtown over the country turnpike, and saw the flinty, red, unproductive soil from which the farmers of that locality have to extract a livelihood, I could understand the poverty of the Lincolns. You who have read the story will remember that when Tom Lincoln, the great president's father, and Nancy Hanks, were married, they lived at Elizabethtown for two years. It was here that their first child, Sarah, was born.

It is one of the strange biological paradoxes, that from the ranks of the poor whites of the south should have come one who was not only the greatest man of his time, but one of the greatest men of all time. Tom Lincoln could neither read nor write, and never had ambition to build anything better than a log house, and the Hankses were of the very ordinary people. The scriptures say that God chooses the weak things of the world to confound the mighty.

Tom Lincoln and Nancy Hanks bought the Lincoln farm near Hodgenville in the year 1808. It is not clear whether they built the log house on the farm, or whether it was already there when they came. Suffice it to say that on the 12th of February, 1809, Abraham Lincoln was born in this humble habitation. Great, towering forest trees surround the grotto known as the spring. As I listened to the mocking bird's song, on that beautiful June morning, I thought that the same liquid melody fell on the baby ears of Abraham Lincoln as he played under the shade with his sister, Sarah.

The national government has built a protective building over the old log house and generations yet unborn will make pilgrimages to this shrine to light the fires of patriotism anew.

From Hodgenville the Lincolns moved to Knob Creek, and then on up to Gentryville, Indiana. Tom Lincoln was a roving type of man, who sought his fortune ever in new fields. Near Gentryville the family settled down and began to carve a farm out of the wilderness. They built a three-side log hut, with the south side open toward the sun. Here the little ragamuffin boy, Abraham Lincoln, climbed each night up to his bed of leaves and husks in the loft, by means of a slanting log, with pegs driven into it. One would think their cup of misery was complete enough, but there was yet one calamity that fate held in store for

them, the unfortunate mother took sick and died. They hewed a coffin for her out of the rude forest, and buried her in the wilderness. The boy, Abraham Lincoln, sent to Kentucky for a preacher to come and preach her funeral sermon. Some months after the death of his wife, Tom Lincoln went back to Elizabethtown and married Sarah Bush Johnson, a widow with three children. This splendid Christian woman was more than a mother to the orphan children. She brought feather beds and bureaus and many of the comforts of life which they had not before known. Her heart went out to the little boy, Abraham, in his struggles for an education, and she aided and abetted him in every way. As he lay each evening before the flickering fire-light, poring over his books, and figuring his sums in arithmetic on the fire shovel, with a black coal, she was by his side in perfect sympathy, rendering such help as she could. She taught him to read the Bible, a custom which he followed all his life. Much of the fine flavor of the masterly things he wrote in the after years was due to his intimate knowledge of scripture.

Abraham Lincoln did the hard work of the farm and the forest. He was strong of body and resolute of character. He won the love of everybody by his kind, willing disposition, and grew up to be a serious young man whom everybody held in respect. He read every book he could get hold of, and sometimes walked miles to borrow books from his distant neighbors. He studied surveying, and got his first remunerative employment as assistant surveyor. He left the paternal home when he became of age and went to New Salem, in the state of Illinois. Here he hired himself out as a grocery clerk, and gained the nick name of Honest Abe, because he dealt so justly with people. Here he met and loved Ann Rutledge, a beautiful, intelligent girl, whose untimely death plunged him into the deepest sorrow of his life.

He studied law, and was elected a number of times to the state legislature. At this juncture there drifted into his circle another young man, who was destined by the fates to be his rival in every ambition of his life. Stephen A. Douglas came from New England to make his fortune in the rapidly developing West. He was a young man of brilliant mentality, and his rise to popularity and power was phenomenal in its rapidity. Lincoln and Douglas were rivals for the hand of Mary Todd, a beautiful, cultured young lady from the blue grass region of Kentucky. Everybody wondered when this reigning belle of Springfield chose the ungainly Lincoln in preference to the courtly Douglas. With prophetic vision she said she was going to marry the man who would become president of the United States.

The great issue that brought both Douglas and Lincoln to the fore was the slavery issue. From the days of the Jamestown colony, traffic in negro slaves had been developing in both North

and South. But it was soon found that the negro thrived best in the South, and when the invention of the cotton gin by Eli Whitney made cotton the greatest staple of America, negro slavery sustained a tremendous impulse. Douglas inherited from his dead wife, one hundred and fifty slaves, and this, together with his easy conscience, made him the champion of the slave holders of the South.

In 1858, Douglas and Lincoln were rival candidates on the two opposing platforms for the United States senatorship. In the political campaign of that year a series of joint debates was arranged between them. Never had there been anything like this in the history of American politics. It was a battle of the giants on the most burning issue since the days of the stamp act. Lincoln was defeated, but the questions he propounded to his wily adversary laid the foundation for the great victory two years later, when he was elected president of the United States.

It appeared to most people that it was a strange experiment our nation went into when this country lawyer was picked up from the traveling circuit of Illinois, and put at the helm of the ship of state when it was on the breakers. Before Lincoln was inaugurated, the secessionists had split the Union in two. Never in all history has the judgment of the people been so justified. God called Abraham Lincoln to save the constitution, and to strike the shackles from four million human beings held in slavery, and bartered like beasts of the field.

In the choice of his cabinet, Lincoln set aside all precedent, and selected the very ablest men the country could produce, regardless of personal or party obligation. Seward and Chase had been his rivals, and Stanton was his bitterest enemy. To handle this group of strong-willed men, and keep them working in harmony was a task that called for the greatest sagacity. With the method of a master, Lincoln handled the delicate diplomatic problems which determined our relations with European nations, and with no less consummate skill he handled our own difficult domestic problems.

At first most all the victories were with the South, because they had by far the ablest military leadership. With sublime faith, Lincoln trusted in God and prayed for the deliverance of our distressed country. Victory came, and then in the hour when he had reached the very pinnacle of fame he was struck down by the hand of an assassin.

It has taken half a century to learn the real magnitude of the character of this greatest American. Those who were swayed with the mighty passions incident to a civil war in which our great country was fighting for its very existence, could not evaluate him. But those who were close up to his marvelous personality and caught the magnetic power of his lofty patriotism, and the

Christlike scope of his compassionate humanity, knew that he was a man of the ages. If literature had been his profession he would have been an American Shakespeare. There are passages from his letters, and his state papers that are unsurpassed in the domain of rhetoric, and his Gettysburg address is immortal.

But most of all his greatness consisted in his comprehension of absolute justice. Slavery was hateful to him, because of the frightful injustice of it. It is no exaggeration to say that the United States of America owes its solidarity to the unbreakable will of this one man. When the selfish interests of the slave states would have wrecked the greatest, freest government ever bestowed upon mankind by an alwise Providence, and when wavering patriots would have capitulated and compromised with the secessionists, Lincoln stood like a wall of adamant and said, "It shall not be."

John Hay wrote to W. H. Herndon that he thought Lincoln was the greatest character since Jesus Christ.

REFERENCES

Herndon and Weid; Carl Snadburg; Ida Farbell; Lord Charnwood; Gardy; Nickolay and Hay, etc.

QUESTIONS AND PROBLEMS

1. How do you explain Abraham Lincoln from the standpoint of heredity or environment?
2. What are the things that most indicate the hand of destiny in Lincoln?
3. How do you explain the scriptural approval of slavery?
4. From whence came Lincoln's masterly literary style?
5. Which do you think rendered the greater service to his country, Lincoln or Washington?
6. Name in the order of their prominence four of the outstanding features of Lincoln's character.
7. Lincoln's favorite Poem: "Oh, why should the spirit of mortals be proud?"

CHAPTER XVI

JOSEPH SMITH

*By James H. Anderson, Member of the General Board,
Y. M. M. I. A.*

"Know the truth, and the truth shall make you free," said Jesus of Nazareth, and he is recognized by Christians the world over as the peerless Champion of Liberty.

The gospel is known as the perfect law of liberty, and a contribution of gospel truth would be one of the highest gifts to liberty; and the man who makes the highest contribution to the perfect law of liberty is certainly entitled to consideration as a Champion of Liberty.

The Championship Lineage of Joseph Smith

He was a scion of the British race, the term race here embracing all Anglo Saxon, or Celtic peoples. He was the offspring of an English father and a Scottish mother. The Book of Mormon says he was a direct descendant of "Joseph who was carried captive into Egypt." (2 Nephi, 3:6-9, 11-15, 18-21.) Joseph Smith called of One not of men to the leadership of this Latter-day dispensation, had a long line of Protestant ancestors. He had an inborn tendency toward purity and progress.

To his inherited aptitude for seeking truth and loving liberty was added the force of a pre-ordination, and the accelerating power of a special spiritual endowment, which made of him prophet, seer, and revelator. More than a century has passed since first he saw God the Father and his Son Jesus Christ in the sacred grove, and the belief in his testimony of that seership view has increased as years have passed into decades and decades into a century. God and angels gave him messages of truth, and as revelator he delivered these to men with fidelity and fearlessness. He penetrated the mystic future by the gift of prophecy, and of his predictions it is safe to say: "Not one of them has failed."

Some of His Outstanding Truth-Contributions to the Cause of Liberty

1. "Men are, that they might have joy." (2 Nephi, 2:25.) What an emancipation from the tradition of the idea that earth-life is a period of painful preparation for happiness, a time to work and wait for joy, instead of having joy in the working and the waiting.

2. "Man was also in the beginning with God."—This truth lifts man to the plane of co-existence with God as an intelligence, and therefore makes him co-responsible with God in effecting his salvation. Partnership with God in the saving process is freedom of a high order.

3. Men may become Gods. (Doctrine & Covenants 76:58.) Through this truth man's liberty possibilities reach the apex of contemplation, the freedom of Deities, obtained through effort and obedience.

4. "All mankind may be saved." (3d Article of Faith.) This truth emancipates the mind from the bondage of the pernicious doctrine of predestination of persons.

5. Revelation from God is continuous. (9th Article of Faith.) Here we have an unlimited time extension of the freedom of official communication between man and God. It provided for more liberty than the orthodoxy of the age would tolerate, but Joseph Smith preached and published the truth and demonstrated it by giving to the world a philosophy of life and religion that has become a "marvel and a wonder."

6. "We claim the privilege of worshipping almighty God according to the dictates of our own conscience, and allow all men the same privilege." (11th Article of Faith.) Here we have more than tolerance, we have religious freedom.

7. "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Doctrine & Covenants, 121:41-42.) The layman's liberty is held sacred.

8. "It is not right that any man should be in bondage one to another." (Doctrine & Covenants, 101:79.) Adherence to this truth might have averted our terrible civil war.

9. "And for this purpose have I (the Lord) established the constitution of this land (the United States), by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D. & C. 101:80.) This declaration makes our republic a government of God's creation. Francis Scott Key poetically makes our nation one of God's productions, but Joseph Smith made it officially so, for he spoke for the Creator.

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D. & C. 109:54.) Thus Joseph champions American freedom in a petition to the Lord with whom he was in daily converse.

"This shall be a land of liberty." (Book of Mormon, 2 Nephi, 10:11.) Here the perpetuity of freedom's cause in America is assured by divine promise.

Some Outstanding Achievements that Point to the Liberty Championship of Joseph Smith

1. He published the Book of Mormon which has gained in influence for nearly 100 years, one of the main purposes of which was to lift the American Indian from the bondage of degradation. (Book of Mormon, 2 Nephi, 3:5; D. & C. 1:17-20.)

2. He put into action a missionary system for the promulgation of the law of perfect liberty to all the world.

3. He instituted temple building and ordinances to bring freedom to spirits in prison. And he is still championing the cause of freedom—"mingling with Gods he can plan for his brethren, death cannot conquer that hero again."

BIBLIOGRAPHY

1. Articles of Faith by Joseph Smith.
2. Doctrine and Covenants, sections 101, 109, 121.
3. Book of Mormon, 2 Nephi 10.
4. *Latter-day Saint Hymn Book*.
5. *Brief History of the Church*, Edward H. Anderson.
6. *History of the Church*, vols. 1, 2, 3, 4, 5.
7. *Life of Joseph Smith*, Cannon.
8. *One Hundred Years of Mormonism*, John Henry Evans.
9. *The Prophecies of Joseph Smith and Their Fulfilment*, Nephi L. Morris.

QUESTIONS AND PROBLEMS

1. Show that Joseph Smith descended from a race of Champions of Liberty.
2. In what way was Joseph Smith a Champion of Liberty for the freedom of man to commune with God?
3. Give evidence that Joseph Smith was a divinely prepared and authorized Champion of Liberty.
4. How was the cause of woman championed by the revelation of God given through Joseph Smith? (See D. & C. 25:1; 76:24).
5. Give historical proof that Joseph Smith as a Champion of Liberty faced persecution unflinchingly.
6. What saying of Joseph Smith is to your mind strongest in the advocacy of freedom?
7. Which of Joseph Smith's achievements contributed most to the cause of liberty?
8. Read, recite from memory, or sing a hymn that eulogizes Joseph Smith as a Champion of Liberty.
9. Which, from your point of view, was the greatest liberty enjoyed by this Champion of Liberty?
10. Discuss the scope of Joseph Smith's liberty championship.

LESSON XVII

BENITO JUAREZ

By President Anthony W. Ivins

Benito Juarez: This name spoken in Mexico brings the same response that Washington or Lincoln does in the United States. The name of Juarez will be honored in Mexico as long as the Mexican race shall exist. Why is it so? Not because of his distinction as a soldier, not because of victories won on the field of battle, for he was not a fighting man, but because of his integrity, his high ideals, his unselfish sacrifices in order that his people might be free from the thralldom of Priestcraft and Kingcraft with which they had been shackled for more than three centuries.

Priestcraft must not be confounded with Priesthood. The former is assumed power by which men pretend, for the accomplishment of their own selfish and ambitious purposes, to speak and act in the name of Deity, thus leading credulous people into error, and misconception of the character and attributes of God.

Priesthood is the holy order, through possession of which men are authorized to speak and act in the name of the Lord, and is to be exercised only in righteousness and justice.

The greatness of men is to be measured, not so much by that which they accomplish, but rather by the impulse which impels them on to action. Alexander of Macedon lamented that his father, Philip, had left him no worlds to conquer. His conquest of Asia was a great achievement from a military point of view, but provides no example of self-sacrifice, or devotion to the liberties and rights of others, which appeal to us as worthy ideals to which we may aspire. The life and accomplishments of Bonaparte are very similar. While we admire his genius as a military leader, there is little of service to others to justify our admiration.

A brief review of the life of Benito Juarez justifies the oft repeated statement of his people, that he was a man who lived and labored, not for himself, but for those whom he loved, who loved him, and will forever cherish his memory.

Like many great men who have lived before, and have followed after, Juarez was a man of humble birth, a man who understood the condition of the common people, because he was one of them.

Had you been in Mexico during the year 1926, and had your visit taken you to the state of Oaxaca, where Juarez was born, had you been there on the 21st day of March, it would have been worth your while to go, with many other pilgrims, to the little

town of San Pablo Guelatao, a small Indian village, far away in the mountains, which can only be reached on horseback, or on foot, for no wheeled vehicle has ever entered there.

It was at this village, in 1806, that Benito Juarez was born. Now after 120 years have elapsed, you would see, coming from all points of the compass, statesmen, merchants, wealthy people from the great haciendas, and bare-footed Indians, more of the latter than all others combined, all moving toward the same shrine. Ask them why the multitude is gathering here, and they will reply: "Do you not know that tomorrow is the natal day of Benito Juarez? We are Zapotecas, we are free men. He was of our race, there was none like him before, nor has there been one like him since, he gave us our liberty."

It was in this Indian village that Juarez was born. Here upon the rocky hill-side, among the humble stone cottages of his people, a monument has been erected which will keep his memory alive forever.

The parents of Juarez were in very humble circumstances, and at twelve years of age he was left without paternal care, his father having died. At this time he could neither speak the Spanish language, nor had he received any schooling. His superior intelligence was manifested at a very early age, and encouraged by his family he decided to go to Oaxaca, the capital city of the state, and undertake to acquire an education. He first attended an ecclesiastical seminary, it being the intention of his friends to educate him for the ministry. But destiny had decreed otherwise. Juarez declined to prosecute his studies in theology, left the seminary, and entered the Institute of Arts and Sciences, a school which had been established by the Liberal Party, which at the time was strong in the state of Oaxaca, where he enrolled as a student in the department of law.

The Clerical party, representing the church, immediately declared war upon the Institute, denouncing it as a focus of revolution and heresy, and finally succeeded in abolishing it, but not until it had given to Mexico Benito Juarez, Miguel Mendez and other young men of pure-Indian descent, who boldly declared against the reactionary policy of the Clerical party, and pledged their lives to the establishment of liberal government, and personal freedom for their people, under proper restrictions of law. Party lines were definitely drawn, and the struggle for liberty which began with the revolt of Miguel Hidalgo y Costillo, at the little Indian village of Dolores, was launched with renewed vigor.

Juarez unhesitatingly allied himself with the Liberal party, and soon became its most prominent adherent. He pursued his studies in law with such unremitting application that in 1829, he was called to fill the chair of Natural Philosophy in the institute. In 1832, having passed the required examination, he received the diploma of Bachelor-in-law, and on the 13th of Jan-

uary, 1834, received the title of attorney of the Courts of the Republic. It is said of Juarez that upon entering upon his career at this time, he began by forming a proper estimate of his own abilities, by establishing firm convictions regarding individual rights, and national policy from which during his entire eventful life he did not waver, nor abandon his pledged support of the Liberal party, and opposition to the reactionary policy of the Clericals.

In 1831, Juarez was elected Alderman of the City Council of Oaxaca, and the following year was elected a member of the State Legislature. In 1836 he was imprisoned because of his liberal tendencies, but was released, and in 1844, appointed Secretary of State, for the state of Oaxaca. He occupied this position for but a short time because he refused to conform to the wishes of the Reactionary party, which came into temporary power. He was then appointed State Attorney for the Superior Court of Justice.

At this point a revolution, headed by General Parades, was launched, and the State of Oaxaca called an assembly of notable men who placed the government of the state in the hands of a triumvirate, composed of Benito Juarez, Fernando del Campo and Arteaga.

From this time national attention was directed to Juarez. His strength of character, soundness of judgment, firmness of principle, and more than all else his honesty marked him as a man of destiny. In 1846 he was elected a member of the National Congress.

At this time General Santa Anna, who commanded the Mexican armies during the war with the United States, was the acting President of Mexico. The Congress was composed of representatives of three different political parties, the Clerical party, the Moderates and the so-called Radical Republicans, headed by Juarez, Rejon and Ramires. A bill was introduced by the Liberals which provided that the church, which was said to own a large proportion of the revenue-producing property of Mexico, should be taxed in order that funds might be provided to meet the expense of the administration of government. After a heated debate the bill was passed by a small majority, with the result that the Clerical party immediately started revolutionary movements in various parts of the Republic. Santa Anna, who was engaged in opposing the advance of the Americans on the City of Mexico, dissolved the congress, and the country was, for a time in a state of confusion.

Juarez was appointed Governor of the State of Oaxaca, where he succeeded in establishing order, and in which capacity he acted until 1852, during which period he succeeded in bringing Oaxaca to a point where it was known as the model state of the Republic.

General Santa Anna, having returned to power, ordered the arrest of Juárez. He was seized, and for a time confined in the filthy prison of San Juan Uloa, just off the coast of Vera Cruz, from which he escaped and was for a considerable time a fugitive at New Orleans. He remained there until 1855, when General Alvarez, who had been chosen President of Mexico, recalled him, and appointed him Minister of Justice of the Republic.

It was at this time that he framed and had enacted into law the act known as The Law for the Administration of Justice, later known as The Law of Juárez. This law abrogated the special characters and privileges which had been given to the church, and made it subject to the civil law, the supremacy of which it had never recognized, nor does it now recognize. It is under the provisions of this law that the Calles administration is at present endeavoring to subject the church in Mexico to obedience to the civil law.

The passage and attempted enforcement of The Law of Juárez engulfed the country in civil war. Comonfort, who had been elected to the Presidency by the Liberal Republicans, threw his strength to the Clerical party, when the Government undertook to suppress the Jesuits, and confiscate their property. The Clergy refused to take the oath of allegiance to the Constitution, and also to administer the sacraments of the church to the people. Comonfort, believing in the strength of the Clerical party, turned to them. Juárez, put his faith in the people, and the people at large followed him. In 1858, Comonfort relinquished the Presidency, and Juárez was chosen to succeed him.

Civil war spread throughout the entire Republic.

The wealth of the country and the greater part of the regular army followed the Clerical party, the common people followed Juárez. The Clericals had possession of the City of Mexico, Juárez established his government at Guanajuato. One garrison of troops after another went over to the Clericals, and it appeared for a time that the Liberals were doomed to defeat.

The detachment of troops which had been designated to act as body guard to Juárez were corrupted, and he was made prisoner by those who should have given him protection. A detail of twenty soldiers who had received orders to execute Juárez and the members of his cabinet entered the room where they were held prisoners, and with cocked rifles demanded that certain orders be given on pain of immediate death. Juárez replied that he was a prisoner, and consequently could issue no orders. He was told that his life depended upon obedience. He replied that the life of an individual was of little value when the fate of an entire people was at stake. The soldiers refused to obey the order to fire, and the life of Juárez was spared.

During the succeeding three years civil war raged throughout the entire republic. Juárez was compelled to move from place

to place with his government, while the old Regime, with the powerful influences which they knew so well how to marshal, made constant war upon him. The wealth of the nation was against him, the hearts of the common people with him, and he finally triumphed. At one time, driven to Vera Cruz with his government, a proposal was made to him to relinquish the presidency, and unite with the Clerical party. His reply was: "I can enter into no compact which has not been approved by the voice of the people. I am not the chief of a party, I am the lawful representative of a nation. The instant that I set aside the law, my power ceases, my mission is ended." During two years Juarez maintained his semblance of government against what appeared to be hopeless opposition. According to official reports 424 battles were fought, in which 9,953 men were killed, and many wounded.

Difficult as the situation was to Juarez and his compatriots, the worst was yet to come. The United States was busily engaged with her own domestic affairs because of the Civil War. The establishment of an Empire in Mexico had long been the dream of the Clerical party, and the time appeared to be propitious for its accomplishment. Civil war had so depleted the resources of the Government that payments on the National debt were suspended. This furnished a pretext for the seizure of the revenue-producing ports of the country, and France, England, and Spain sent armies of occupation to Vera Cruz.

In the meantime a delegation of representatives of the Clerical party was sent to Europe to solicit support of the plan to select a prince of royal blood to whom the crown was to be offered, and an Empire established in Mexico, to which the support of the old Regime was pledged. With the sanction and guaranteed support of Napoleon III of France, the Arch Duke Maximilian of Austria, husband of the Princess Carlotta of Belgium, accepted the crown and an imperial form of government was declared in Mexico. Maximilian and his consort, escorted by an army of veteran soldiers, under command of Marshall Bazaine, the celebrated French General, went to Mexico where, amid great demonstration and pomp, they were crowned Emperor and Empress.

The position of Juarez and his adherents now became desperate. The church, the wealth of his own country, and a foreign army, commanded by one of the most celebrated soldiers of the time, were arrayed against him, but still he fought on. He was driven from city to city, until with the remnant of his army, poorly clothed, poorly fed, without suitable arms and army supplies he reached El Paso del Norte, the present city of Juarez, just across the Rio Grande from El Paso, Texas.

In the meantime a decree had been promulgated by Maximilian declaring Juarez and his followers to be outlaws, and

ordering their execution wherever captured. Just at this time of extreme distress, when the cause of the Liberals under Juarez appeared to be hopelessly lost, an unexpected event changed the entire aspect of affairs, and the destiny of Mexico was determined.

With the surrender of General Lee at Appomattox civil war in the United States ceased. The United States had at its disposal a large army of veteran soldiers. The Government, through proper diplomatic channels, notified France that the maintenance of a French army in Mexico would be regarded as an unfriendly act. The Monroe Doctrine was invoked, the French army of occupation was withdrawn, which left only the native forces of the Empire to be dealt with.

Juarez turned his face toward the City of Mexico. Reinforcements flocked to him and he marched victoriously on until he met the army of the Empire, under command of Generals Miramon and Mejia at Queretaro, north of the City of Mexico, where he defeated them, and made Maximilian prisoner. Tried by court martial the Emperor and his two generals, Miramon and Mejia were executed on the hill of the Campana, in the outskirts of Queretaro, the Empire dying with them.

Juarez and his victorious army marched on to the City of Mexico, where they were received with acclamations of joy by the people. The Liberal form of Government for which he had so long struggled was established, and notwithstanding the many assaults which have been made against it, still exists.

Juarez has been criticised because of his consent to the death of Maximilian. It must be remembered that the Emperor was an alien, who had come with a foreign army for the purpose of establishing an Empire contrary to the will of a great majority of the people of Mexico. He had declared all who opposed him outlaws, and had decreed their death. The generous treatment meted out to him and his followers by Juarez was answered by acts of barbarism and cruelty unbelievable to one who is not informed. It was a warning to all usurpers that America is a land of liberty, and that there are to be no kings upon this land.

The magnanimity of Juarez is shown in the following incident: At the time of the courtmartial trial of Maximilian at Queretaro, the steps of the hall in which the court was assembled were draped with the French flag, which had been captured, so that those who entered would walk over it. Juarez refused to enter the door until the flag was removed. He said: "While France has sent her army against us, I will not desecrate her flag, her people are our brothers."

QUESTIONS AND PROBLEMS

1. Who was Benito Juarez and when did he live?
2. Why should his life be a study of special interest at the present time?

3. Wherein is the life of Benito comparable with the lives of Washington and Lincoln?
4. Name four characteristics that marked Benito as a man of great destiny.
5. What was Benito Juarez doing while the United States was engaged in civil war for the suppression of slavery?
6. State the leading provisions of "The Law of Juarez."
7. How was the career of Benito Juarez affected by Lee's surrender in our civil war?
8. Quote the words of Benito that give evidence of his magnanimity, and his belief in world-wide brotherhood.
9. In your judgment, was Benito justified in ordering the execution of Maximilian? Give reasons for your decision.
10. From what point of view is it consistent to say, "Benito Juarez, though dead, still lives in Mexico?"
11. Wherein did Benito Juarez assist in the fulfilment of prophecy recorded in the Book of Mormon?

LESSON XVIII

SUSAN B. ANTHONY

By Mary C. Kimball, Member General Board Y. L. M. I. A.

Susan Bromwell Anthony, daughter of Daniel and Lucy Anthony, was born February 15, 1820, in South Adams, Massachusetts. Her mother was timid, reticent, modest. Her father for his day, was unusually broad-minded. He believed in giving his daughters as good educational advantages as his sons and trained them to be self-supporting and taught them business principles. His daughter Susan, destined to play so important a role in the world's drama, grew up among a society that recognized the equality of the sexes. Quakers conducted schools in their homes, so Miss Anthony received a better education than girls of her day were wont to receive. She was unusually intelligent and precocious. At the age of three she was taught to spell and to read. She had a remarkable memory and had a great desire to learn. Her teacher, Deborah, represented the spirit of the time toward childhood, "Reprove often, praise seldom." Again and again did Susan weep under this discipline of constant reproof, severity and reproof.

Mr. Anthony was for years a successful business man, but lost all the accumulations of his thrift in a financial crisis that swept the country, so Susan left school after the winter of 1839. She wrote in her Journal, "I probably shall never go to school again and all the advancement which I hereafter make must be by my own exertions."

All her life, even when she was past eighty, she was an indefatigable worker. Her journal contains many such entries as these: "Did a large washing today. * * * Spent today at the spinning wheel. * * * Baked twenty-one loaves of bread. * * * Wove three yards of carpet yesterday. * * * Got my quilt out of the frame last fifth day. * * * We had twenty men to supper on sixth day and twelve on seventh day." When near eighty she attended the International Council of Women, in London. Although she was still very active she said, "Oh, if I were but fifty or even sixty years old! I never saw so much to do nor so many chances for doing it—but I think I am good for a great deal of work yet, I feel so strong and well." At this time she wrote in her diary, "I wrote eighty letters to senators this morning enclosing petitions, and forgot to go to lunch." When past eighty-two she wrote, "Just to think I have been gone over three months of this blessed year and I have not done a thing but loaf."

She labored unceasingly herself for over fifty years in the cause dearer to her than her life, and inspired others to work both by word and example. Thousands wrote her, "I was tired, discouraged, wanted to quit, but I thought of you, of what you had borne and how you had toiled for us and I couldn't stop, I will always keep on." Ida H. Harper says, "For all time the memory of Miss Anthony will be an inspiration for women to strive, to persevere, to hope, to conquer."

From the time Miss Anthony was seventeen, she vigorously expressed her detestation of slavery and intemperance. Her teaching experience brought forcibly to her attention the injustice done to women. Repeatedly she took a school which a male teacher had been compelled to give up because of his inefficiency, and although she would make a success she would only receive one-fourth the salary which the inefficient man had been paid. Because, forsooth, it was the custom to pay men four times as much as women for the same amount of work and often it was not nearly so well done.

During 1850-1851 she remained at home and took entire charge of the farm (her father was away conducting his insurance business). She superintended the planting, harvesting, and selling of the crop and she did most of the housework during this period for her mother was not well.

After teaching for fifteen years, her interest in this activity was supplanted by two great desires, viz., actively to participate in the reforms of temperance and anti-slavery.

She was reared in surroundings that made it natural for her to go into public life. Her father encouraged her to go into reform movements, and gave her financial backing and moral support. Her mother, too, assisted her and was unwilling that she should take time from her public work to give to home duties. Her father's sister was a famous preacher. Her mother's cousin was noted as the only woman in her locality who could talk politics. She was reared in a society that recognized the equality of the sexes and that encouraged women to speak in public.

To women used to the equality and freedom they enjoy in the twentieth century it is hard to realize how circumscribed and downtrodden were their sisters of Miss Anthony's day, and harder still to understand how difficult it was to rouse them from their complacent lethargy and even satisfied approval of the conditions that surrounded them. Women the world over were under the domination of man. Everywhere in the United States the English Common Law was in effect. It decreed: "By marriage, the husband and wife are one person in law, that is, the legal existence of the woman is merged in that of her husband. He is her baron or lord, bound to supply her with shelter, food, clothing and medicine, and is entitled to her earnings and the use and custody

of her person, which he may seize wherever he may find it. * * * The husband being bound to provide for her the necessities of life, and being responsible for her morals and the good order of the household, may choose and govern the domicile, select her associates, separate her from her relatives, restrain her religious and personal freedom, compel her to cohabit with him, correct her faults by mild means, and if necessary chastize her with moderation as though she was his apprentice or child." In some states "married women, insane persons, and idiots were ranked together as not fit to make a will." Politically the foreigner, and drunkard were placed higher by being given the ballot, than were the mothers, wives, and sisters of leading men and women. No woman could secure a divorce from a drunken husband. A drunkard could take his wife's clothing to pay his rum bills and the court would declare the action legal because the wife belonged to her husband. If a wife secured a divorce on account of the infidelity of her husband, she had to forfeit all right to the property which they had jointly earned. The husband, the offender, retained control of the estate.

In 1852 the *New York Herald* had an editorial which said, "How did woman first become subject to man, as she now is all over the world? By her nature, her sex, just as the Negro is, and always will be to the end of time, inferior to the white race, and therefore, doomed to subjection; but she is happier than she would be in any other condition, just because it is the law of her nature."

In 1876, two women spoke in a church on temperance. An eminent clergyman said that their appearance was "an indecency in the sight of Jehovah. It is not allowed women to speak in the church. Man's place is on the platform. It is positively base for a woman to speak in the pulpit."

The leaders of the reform movements of temperance and anti-slavery were against women. In 1840 the American Anti-slavery Society split over the question of woman's right to speak, vote, and serve on committees. A clergyman voiced the general sentiment when he said, "Wifehood is the crowning glory of a woman. In it she is bound for all time. To her husband she owes the duty of unqualified obedience. There is no crime which a man can commit which justifies his wife in leaving him or applying for that monstrous thing, divorce. * * * If he be a bad or wicked man, she may gently remonstrate with him, but refuse him, never."

Little was said about women's political rights. The men were almost unanimously against them and women said little about them. Horace Bushnell, a preacher, in a book entitled, *Woman Suffrage, the Reform Against Nature*, pointing out the evils that would follow woman if she were to secure the ballot, said, "The look will be sharp, the voice will be wiry and shrill, the action will be angular and abrupt, willingness, self-asserting bold-

ness, eagerness for place and power will get into the expression more and more distinctly, and become inbred in the native habit."

In 1820, conditions somewhat improved, for girls were beginning to enter the public schools. Some institutions permitted the girls to attend during the summer while the boys were on vacations. In 1821, the Troy Female Seminary was opened. This was the first school in the United States that offered higher education to women. In 1833, Oberlin College admitted men and women, white and black on equal terms. This was the first college to admit women. In 1848, the passage of the Property Bill in New York, allowed a married woman to hold real estate in her own name. Previous to this, all property which a woman owned at marriage, all that she might receive by gift or inheritance passed to her husband. He could sell it and dispose of it at her death, except her one-third of the real estate. The rents and profits belonged to him. The passage of this law led thoughtful women to question why other unjust laws might not be repealed.

In July, 1848, the first Woman's Rights Convention was held in Seneca Falls and adjourned to meet in Rochester, August 2. Miss Anthony's father, mother and sister Mary attended and signed the declaration demanding equal rights for women.

The year 1849 found the country in a state of great unrest, 80,000 men had gone to California. Europe was in an unsettled state. The Irish famine brought 300,000 emigrants to America. The admission of Texas brought the slavery question to the fore and the whole nation was agitated as to whether new territory knocking for admission should be slave or free. Miss Anthony felt deeply the condition and cried out, "What service can I render to humanity; what can I do to help right the wrongs of society?" At this time the only public field women had dared to enter was that of temperance. Miss Anthony became a leader in the Rochester Society. During the year of 1850, the Anthony home was a favorite meeting place for liberal-spirited men and women. Fifteen to twenty would assemble on Sundays. Susan attended to the preparing of the meals, and was divided between her desire to keep her reputation for serving superior dinners and her eagerness not to miss any of the conversation. Garrison, Channing, and other great reformers were of this circle.

At this time, Miss Anthony read with great interest her reports of the Woman's Rights Convention held in Worcester, Mass. She believed in equal rights for women, but was not yet quite sure that these included the suffrage. Her real public life began in 1852, when she went as the Rochester representative to a mass meeting of all divisions of the state, called by the Sons of Temperance, who invited the daughters to send delegates. Miss Anthony arose to speak, but was told that "the sisters were not invited there to speak, but to listen and learn." She and four

other women at once left the hall and secured the lecture room of a Presbyterian Church, where they held a meeting. Miss Anthony said that the treatment accorded women showed that the time had come for women to have an organization of their own. She was appointed chairman of a committee to call a Woman's State Temperance Convention. A Society was organized and to Miss Anthony is due the honor of bringing into being the first Woman's State Temperance Society. She spent the summer of 1852 traveling throughout the state organizing societies and securing signatures for a petition for the Maine Law. At this time she took her stand that women had a right to the franchise.

In her travels, she attended a teachers' convention. Not a woman's voice was heard. No woman voted. No woman was appointed on a committee. She then and there determined to attend the State Teachers' Conventions every year and demand that women be accorded the rights monopolized by men.

On September 8, 1852, she had the privilege of attending her first Woman's Rights Convention at Syracuse. While the speeches favoring woman's rights were modest, temperate and dignified and those opposing were generally vulgar, intemperate, and abusive, there arose a storm of disapproval from the press and from ministers. After this convention, Miss Anthony felt assured that the right of suffrage was the right which women needed above all others and that it would secure all others.

For over fifty years, Miss Anthony gave her entire time, all her money, all her energy to secure the franchise for women. Her biographer says, "Never for one short hour, has the cause of women been forgotten or put aside for any other object. Never a single tie has been formed, either of affection or of business, which would interfere with this supreme purpose. Never a speech has been given, a trip taken, a visit made, a letter written, in all this half century, that has not been done directly in the interest of this one object. There has been no thought of personal comfort, advancement, or glory; the self-abnegation, the self-sacrifice have been absolute—they have been unparalleled. She lectured in all parts of the country and wrote articles without number. She organized and conducted campaigns. She was present at 29 out of 31 annual conventions of the National Woman's Suffrage Association. She drafted resolutions and circulated petitions. She besieged Congress annually for forty years. She addressed Congressional committees. She raised and expended large sums of money for the cause. For ten years she devoted her time to the editing and publishing of four large volumes of the *History of Woman Suffrage*.

In 1897, when asked about her activities, she said, "It would be hard to find a city in the northern and western states in which I have not lectured, and I have spoken in many of the southern

cities. I have been on the platform for forty-five years; and it would be impossible to tell how many lectures I have delivered; they probably would average from seventy-five to one hundred every year. I have addressed the committees of every Congress since 1869, and our New York Legislature scores of times." ✓

At first Miss Anthony shrank from speaking. She acted as chairman, secretary, and wrote innumerable letters, attended to advertising, raising money, engaged speakers and finally overcame her timidity and was one of the clearest and most forceful speakers the cause had.

August 3, 1853, Miss Anthony attended the State Teacher's Convention at Rochester. Five hundred teachers, two-thirds of whom were women, were present. For two days not a woman spoke, voted, or received any recognition whatever. What humiliated her most was the fact that most of the women present were entirely satisfied with this condition. Towards the close of the second day the subject under discussion was, "Why the profession of teacher is not as much respected as that of lawyer, doctor, or minister. Miss Anthony felt that the moment had come for her to speak. She arose and said, "Mr. President!" a bombshell could not have created greater consternation. "For the first time in all history a woman's voice was raised in a teacher's convention." There was half an hour's debate as to whether she should be allowed to speak, then, by a slight majority vote she was permitted. She said, "It seems to me you fail to comprehend the cause of the disrespect of which you complain. Do you not see that as long as society says woman has not brains enough to be a doctor, lawyer, or minister, but has plenty to be a teacher, every man of you who condescends to teach, tacitly admits before all Israel and the sun that he has no more brains than a woman?" She sat down without saying what she had intended to, that the only way to place the teaching profession upon a level with other professions was either to admit women to them or to exclude her from teaching. While many felt disgusted some said, "You have taught us our lesson; hereafter we propose to make ourselves heard."

She trudged from door to door in all kinds of weather circulating petitions for just and equal rights of women in regard to wages and children, and for the right of suffrage. Often women would slam the door in her face, saying they had all the rights they wanted. In reply to a minister who said to her, "Miss Anthony, you are too fine a physical specimen of a woman to be doing such work as this. You ought to marry and have children." She said, "I think it is a much wiser thing to secure for the thousands of mothers in this state the legal control of the children they now have, than to bring others into the world who would not belong to me after they were born." (The father at this time had the right to apprentice young children without the mother's consent and to dispose of them by will at his death.)

In 1854, she went to Washington to see how equal rights would be received at the capital. She found little interest.

For some time Miss Anthony conducted a paper in the interests of woman's suffrage called *The Revolution*. When she was forced through financial difficulties to give it up she resolved to pay the debt of \$10,000 herself although it was not a personal one. It took her six years of struggle to do so.

In 1860, a memorial was prepared by Miss Anthony, Mrs. Phillips and others to be presented to every legislature in the Union. It asked for equal social, civil, and political rights for women, based on the guarantees of the Declaration of Independence. It was presented in several states, but the country was in too great a state of unrest and excitement to have it considered.

Between 1870 and 1880, she often said in her addresses: "My purpose tonight is to demonstrate the great historical fact that disfranchisement is not only political degradation, but also moral, social, educational and industrial degradation. Wherever on the face of the globe or on the page of history you show me a disfranchised class, I will show you a degraded class of labor. Disfranchisement means inability to make, shape, or control one's own circumstances. * * * That is exactly the position of women in the world of work today; they cannot choose. * * * It is said women do not need the ballot for their protection, because they are supported by men. Statistics show that there are 3,000,000 women in the nation supporting themselves. In the crowded cities of the East they are compelled to work in shops, stores and factories for the merest pittance. In New York alone there are over 50,000 of these women receiving less than 50c per day. It was cruel, under the old regime, to give rich men the right to rule poor men. It was wicked to allow white men absolute power over black men; it is vastly more cruel, more wicked to give all men—rich and poor, white and black, native and foreign, educated and ignorant, virtuous and vicious—this absolute control over women. Men talk of the injustice of monopolies. There never was, there never can be, a monopoly so fraught with injustice, tyranny, and degradation as this monopoly of sex, of all men over all women."

She rejected all partial suffrage, her fight was for equal suffrage for men and women. She never let defeat down her, but was always ready to arise and try again. She always kept her faith in the outcome of the struggle. In 1902, when a reporter asked her if she believed that the women of the whole United States would ever have full suffrage she answered, "Assuredly. I firmly believed at one time that I should live to see that day. I have never for one moment lost faith. It will come, but I shall not see it—probably you will—it is inevitable. We can no more deny forever the right of self-government to one-half of our people than

we could keep the negro forever in bondage. It will not be wrought by the same disrupting forces that freed the slave, but come it will, and I believe within a generation." Her last words on the public platform were, "Failure is Impossible."

Hers was a long life, full of work and of keen interest up to the last. In her eighty-fifth year, she went to Berlin to attend the International Congress and Council of Women and visited Europe after the session was over. Her eighty-fifth birthday was celebrated from ocean to ocean. She had lived to see herself honored and loved. At the beginning of her work, she had been ridiculed, derided, hissed, even burned in effigy.

In 1905, when preparing to attend the National Suffrage Convention at Portland, Oregon, she said, "I suppose if I paid much attention to my limitations, I should stay at home altogether, but I feel that it would be just as well if I reached the end on the cars, or anywhere else, as at home."

She complained only once, and that was when the consciousness of her approaching death made her realize that her long struggle would end without her seeing the thing she so much desired. She said, holding up her hand and measuring a little space on one finger, "Just think of it, I have been striving for over sixty years for a little bit of justice no bigger than that, and yet I must die without obtaining it. Oh, it seems so cruel."

While she was in Washington, her eighty-sixth birthday was celebrated. She was suffering severely with neuralgia at the time. After her return home pneumonia developed. She felt she would not get better and said she was quite ready to go. She had no fear or regret, but was full of calmness, courage, and rational submission. As life ebbed away, she thought of the approaching campaign in Oregon. She thought, planned, and gave instructions about the work when she could only speak in a whisper. She left her every dollar to the cause, wishing it were more. She was happy in the thought, that perhaps she could do more over yonder than she had done here. She passed away March 13, 1906.

She showed the spirit in which she had always worked, when just before her death she talked of the money which her brother had given to her sister, to be used when a memorial should be erected to her. She said, "I hope there will be no effort to put up a shaft or any monument of that sort in memory of me or of the other women who have given themselves to our work. The best kind of a memorial would be a school where girls could be taught everything useful that would help them to earn an honorable livelihood; where they could learn to do anything they were capable of, just as boys can. I would like to have lived to see such a school as that in every great city of the United States."

When her friend, Ann Howard Shaw, told her she did not know how she could carry on the work without her, she said, "I

don't know much about the other life, some people think they know a great deal and they tell us what will and will not happen. I cannot say, but this I do believe, that if anyone there can help or influence those who are left behind in this life, I will come to you. If the existence beyond the grave is, as most of us believe, a conscious existence, I do not see how my interest in this cause can change, or why I should desire to work less for it than when I am here in the body. I am sure that in every effort for woman's freedom and better service to the world, I shall be as deeply concerned as I have been here, if there is any way of knowing about it, and if it is possible, I will always be where I am most needed."

Sixty years after the convening of the first woman's rights convention, this summary of results was given: "When the first convention met, one college in the United States admitted women; now hundreds do so. Then there was not a single woman physician or ordained minister or lawyer; now there are 77,000 women physicians and surgeons, 3,000 ordained ministers and 1,000 lawyers. Then only a few poorly paid employments were open to women; now they are in more than three hundred occupations and comprise 80 per cent of our school teachers. Then there were scarcely any organizations of women; now these organizations are numbered by the thousands. Then the few women who dared to speak in public, even on philanthropic questions, were overwhelmingly condemned by public opinion; now the women most opposed to woman suffrage, travel about the country, making speeches to prove that a woman's only place is at home. Then a married woman in most of our states could not control her own person, property or earnings; now in most of them these laws have been largely amended or repealed, and it is only in regard to the ballot, that the fiction of woman's perpetual minority is kept up." By 1914, eleven states had granted women suffrage. The Suffrage Amendment passed both houses of Congress in May and June, 1919, and was ratified by the thirty-sixth state, August 24, 1920. Fourteen years after the death of Miss Anthony, the women of the United States gained equal suffrage with men. Twenty-six other countries were ahead of the United States in granting the ballot to women. In this victory, Miss Anthony played the leading role. Her biographer says, "As a planner, and organizer, a manager, a politician in the best sense of the word, Miss Anthony was unequalled. * * * Almost beyond any other, she had the power to create a following which would remain unswervingly loyal and devoted in the face of repeated disappointments and defeats."

Ida H. Harper truly said: "Every girl who now enjoys a college education, every woman who has the chance of earning an honest living in whatever sphere she chooses; every wife who is protected by law in the possession of her person, her property;

every mother who is blest with the custody and control of her own children—owes these sacred privileges to Susan B. Anthony beyond all others.” To her, too, beyond all others, is due the honor in bringing to women the right of citizenship.

PROBLEMS

1. Point out the handicaps of women in Miss Anthony's day.
2. Give a sketch of her life.
3. What were some of her remarkable characteristics?
4. Point out the difficulties under which she labored.
5. How do you account for the fact that it took so many years of struggle before women were given the franchise?
6. Discuss this statement: Miss Anthony held that the right to vote is woman's inalienable right.
7. Discuss Miss Anthony's prediction that from woman's exercise of the franchise would follow the happiest results to man, to woman, and to the country, and the world at large.
8. Show Miss Anthony's ability to work and to wait.

LESSON XIX

FRANCES WILLARD

*By Alice Louise Reynolds, Professor of English Literature,
Brigham Young University*

Love of humanity appears to have been the mainspring of Frances Willard's life. Abuses of any sort disturbed her greatly, making it very difficult at times for her to follow the path that led ultimately to her heart's desire, the freeing of her country from the saloon, and the destruction of the liquor traffic, not only in the United States but throughout the world.

Frances Elizabeth Willard was born of Puritan parents in the year 1839. She grew up in the West when the country was young. She spent her youth in the midst of a pioneer civilization. Her folk were plain folk, consequently she understood the life of plain folk.

Her father was Josiah Willard and her mother Mary Hill Willard. They lived in the little village of Ogden, New York state. Her parents were reared in homes of piety and industry. Josiah Willard and Mary Hill were married in 1831 and lived in Ogden, where two children, Oliver and Frances were born. In 1841 they moved to Oberlin, Ohio, where Mary, the third child was born. They moved to Oberlin that the father might enter the university, as he wished to prepare for the ministry, but in 1847 his health broke and the family moved to the West.

In 1847 civilization had not reached farther than Ohio. Beyond that state there were only backwoods and prairies and scattered settlers; yet into this unknown country the Willards found their way. In a prairie schooner they set forth, taking with them their worldly goods, but leaving behind them their social background. After thirty days of travel they reached Lake Michigan. Passing the spot where Chicago now stands, they turned north to the State of Wisconsin, finally settling on the banks of Rock River. There the father bought land and began to till the soil. The name of the village was Janesville. Josiah Willard had to build his own farmhouse by cutting the timber with his own hands. It was a small cabin at first but in time other rooms were added. Religion and politics were the things that were of paramount interest to these early settlers.

"One night," Frances Willard said at one of her temperance meetings, "years longer ago than I shall tell, my father returned to the far-off Wisconsin home where I was reared;

sitting by my mother's chair, with a child's attentive ear, I listened to their words. He told us the news that day had brought, about Neal Dow and the great fight for Prohibition down in Maine, and then he said, 'I wonder if poor, rum-cursed Wisconsin will ever get a law like that?' And mother rocked a while in silence, then she gently said, 'Yes, Josiah, there'll be such law all over the land some day, when women vote.' My father had never heard her say so much before. He was a great Conservative, so he looked tremendously astonished and answered, 'And pray how will you arrange it so that women shall vote?' Mother's chair went to and fro a little faster for a minute, and then, not looking into his face, but into the flickering flames of the grate, she slowly answered, 'Well, I say to you, as the Apostle Paul said to his jailer, You have put us into prison, we being Romans, and you must come and take us out.' "

While they were in Wisconsin the parents had to resort to a number of devices to enable the children to gain an education. For one season Frances studied with Catherine Beecher, sister of the famous preacher, Henry Ward Beecher, who had a school for girls at Milwaukee. At length word reached the Willards that a Methodist college was to be established at Evanston, in the lovely wooded suburbs of Chicago. This was to their liking as they were Methodists. The institution was to be known as Northwestern University. Once again the family moved, leaving their "forest home" and becoming residents in Evanston.

In 1856 the "Northwestern Female College" was opened. This college was not part of the Northwestern University, for the thought of female education had had no share in the hopes of the good men who had prayed so earnestly for the education of the Northwest. It was a private enterprise, undertaken and financed by Professor W. P. Jones and his wife, and it was not greatly welcomed by the trustees of the University. They feared, of course, that anything so radical and unscriptural as a female college must endanger the reputation of their village, and they no doubt greatly rejoiced when the first building was burned to the ground. But Professor Jones was not to be discouraged by misfortune or disapproval. He realized that Evanston, where the town and the University were both starting new together, was a favorable place in which to try the experiment of the higher education of women. And so he built his college, and rebuilt it when it was burned, and gathered his professors, and made his rules, and welcomed all the pupils that came."

The Willard sisters entered the new college and became popular at once. Within a month Frances was head of her

classes and editor of the college paper. She was full of life and inclined to be interested in things somewhat shocking to the pious people of that time. She is said to have deserted a Bible lesson to have her hair cut short. "All her life she had a passion for horse racing. She knew all the favorites, the odds and the winners; though, of course, she did not ever dream of a bet."

She was attractive in appearance then as always. "With a peculiarly vivid and eager face, large, serious eyes and golden hair, it is no wonder she made an attractive bandit."

After four months of what some people have styled a "wreckless career" she went back to Wisconsin for the summer. The next year found her in school struggling over religious matters. Mr. Willard is described as a positive, religious man. Naturally he wanted his daughters to seek and obtain the same blessings as he enjoyed. Frances was too honest to adopt the views even of her own father unless she herself was convinced, and she could not bring herself to go to the altar while she felt doubtful as to its efficiency and the reality of the blessings sought. Professor Jones, the principal of the college, watched over her religious development with some anxiety. She did not take any particular part in the students' prayer meetings and revival meetings. At last the professor asked in church for prayers on her behalf. When she heard this she was very much disturbed, for he had said she was an infidel, but she considered herself merely an inquirer.

She was by far the best student in the college. She had been chosen valedictorian of her class but was prevented from delivering her address by an attack of typhoid fever. During the hours of her illness she thought much of religious matters. The next time she attended church she made her confession of religious faith. At the close of the meeting, the pastor invited those who wished to unite with the church on probation to meet him at the altar. There was a moment's pause "and a young woman moved out into the aisle and approached the altar. Instantly all eyes converged on her. No sign of faintest token of doubt clouded that countenance now. There was that firm expression which clinches faith and says, 'Here I stand. I can do no other.' The effect on the congregation was electrical. For a few moments the solemnity of the action held all other feelings in check, then someone began the Doxology 'Praise God from whom all blessings flow', and it was sung as if the very stars were expected to join in the chorus."

At school she had grown more interested in the woman question and like many another young woman could not un-

derstand all that Paul had to say about women. Margaret Fuller had begun writing on this theme and Lucy Stone and Catherine Beecher had invaded Evanston with some new ideas relative to women's rights.

During her first year out of school she was not interested openly in religion nor politics nor even the absorbing woman question. She was, in the main, anxious to go on with her education. Her second year out of school found her teaching. Most of the girls did teach, not always because there was a necessity for it but because they wished to feel independent. Most men of that time believed in the "one purse theory for families" and kept that one purse safely in their own pockets. Mr. Willard even went so far as to choose his daughters' clothes for them, sometimes greatly to their annoyance. Her second teaching year was at the Kankakee Academy, "where she found herself preceptress of philosophy, history, drawing, grammar and reading."

About this time she writes this characteristic sentence concerning herself: "I wish I were a better woman. Burke says that the traits most admired in women are dependence, softness, timidity, and I am quite deficient in them all." We pause here to give expression to the belief that had she possessed to a marked degree the qualities Burke emphasized we should have been minus the leader of a great reform movement, minus a champion of liberty.

Finally a romance crept into her life. It made her very happy when Mr. Charles Fowler, a capable young man who was studying for the ministry, asked her hand in marriage. It was an hour of exultant delight; it put new interest into everything. In her journal we find this prayer: "I thank Thee for the blessings that have come to us, and the rest that has come to my heart. I thank Thee for him so noble, good and gifted, and for his love, the greatest blessing, the holiest benediction that my life has known. Make me better and more worthy." To this, the young gallant who sought her hand said: "God help me to keep that light undimmed, that rest undisturbed, that benediction unabated."—C. H. F.

But it was not to be, for by the following April she was back teaching, her engagement broken. It is difficult to know just why it all happened. She gives us one hint. The word "conquered," which she had used when she found herself to be in love, seemed to please him much. He seemed to feel that it was his right to conquer her intellect as well as her heart. In any event it must have been trying for them both, hard for them to realize that they were incompatible.

Then a very deep sorrow came into her life. Her sister, Mary, died. No one can read the life of Frances Willard with-

out being impressed with the blessedness of the home life of the family, and of their fondness for one another and deep attachment each to the other. At this crucial hour a friend, Miss Jackson, invited her to accompany her to Europe. She had always had Europe in mind, and this opportunity came like a gift of mercy from God. She spent two years and a half in travel, visiting all the well known countries of Europe, including Russia and Greece, and finally ending up in Palestine and Egypt. A sentence used by one of her friends in describing her appears to have been characteristic of her through her life: "Frank, you have the hungriest soul I ever saw in a human being. It will never be satisfied." This soul-hunger lasted through her life despite the fact that Europe did much towards satisfying it at that particular time.

When she came home she was deeply interested in the emancipation of women. She had seen things in Europe and particularly in the Orient that had impressed the necessity for such work upon her mind. She began to give lectures on the New Chivalry, which meant women's rights, and despite the unpopularity of the subject the lecture had great success. The fame of these "talks" sped through the brotherly Methodist world of Chicago, and presently there came an unannounced caller asking Frank to speak in the Centenary church and promising her money and an audience. She accepted at once and a few weeks later found herself introduced by her old friend, Mr. Fowler, and speaking in his church on this, to her, very thrilling subject.

Frances Willard was now thirty-one years old. Immediately on her return from Europe she began to give evidence of power. One day when she was nailing down the stair carpet, Mrs. Kidder, whose husband was leading professor in the Theological Seminary, said to her, "Frank, I am amazed at you. Let someone else tack down carpets, and do you take charge of the new college." "Very well," answered Frank, "I shall be glad to do so. I was only waiting to be asked." This meant that in February, 1871, she became president of the Evanston College for Ladies, and, incidentally, the first woman president of a college in the United States. All went well the first year. The second year there came a change in the administration. Doctor Haven accepted another position and her lover of bygone days, Rev. Charles H. Fowler, became the new president of the college. When one reads the controversy between them, one can see what an easy matter it would be for Frances Willard to be pained at the turn things were taking, and one can see just as easily how Doctor Fowler's plan has worked out in the end for the benefit of the women. He was not opposed to coeducation; in fact he was an ad-

vocate of it. Things reached a crisis. Miss Willard was crushed in her feelings. Under the new president she was dean at a salary of \$2,400. She said, "I will not waste my life in friction when it could be turned into momentum." So she resigned. This was one of the most severe trials that ever came to her, as she had spent all her life preparing for just such a position and was undoubtedly an electrifying and inspiring teacher.

Yet this was the very thing that pushed her into the larger work. Her home had been a home of total abstinence. The Crusade came to Chicago. Frances was aroused and felt "the call" to work. We include the story of this movement as told by Strachey:

"The Woman's Christian Temperance Crusade was one of the most remarkable events in the surprising history of American national issues. It was entirely unexpected and came sweeping over the middle states with the violence of a prairie fire, and, like a fire, it burned away the old order of things and made room for a new order to grow. It was, in many respects, a pathetic and even a ridiculous Crusade. The women who joined in it were so sheltered, and they came out with such simple-minded fervor. But it was undoubtedly a most important moral movement, though it is sometimes hard to remember this serious value in the face of the simplicity of the actors.

"It began almost by accident. Dr. Dio Lewis, a traveling lecturer from Boston, spoke in the little town of Hillsboro, Ohio, on December 22, 1873, on the subject of 'Our Girls.' Being snowbound, he was forced to spend another night there, and was persuaded to lecture on temperance. In this lecture he suggested that the women in the town should go to the saloon-keepers and beg them not to sell "spirituous liquors." Something in the audience, or in the earnestness of the lecturer, made it all seem real and possible, so that when he called for volunteers, most of the women present rose to their feet. From that moment nothing could have stopped them. Timid ladies, who had never thought of speaking in public, rose up and prayed aloud. White-haired women led the bands out into the streets, and the wives of the 'prominent citizens' followed them. All kinds of women joined the Crusade; wives and mothers of drunkards came sobbing to the meetings. School teachers, foreigners, servants, grandmothers, who said they were 'of no use except to go along and cry,' rich and poor, old and young, all marched out together singing, 'Give to the winds your fears,' and going bodily into the worst places, until the town seemed to be 'given over into the hands of God and the women.'

Thus the women of Hillsboro went out in their simplicity to persuade the saloon-keepers 'in a spirit of Christian love, and for the sake of humanity, and their own souls' sake, to quit the hateful, soul-destroying business;' and thus the saloon-keepers, in their surprise, were persuaded. One after another they signed the pledge and closed their stores, and poured their 'poison' into the gutters, until within a week there was no more drink sold openly in the whole town. Encouraged by this remarkable success, the women of all the towns roundabout began to follow their example, and the revival spread in every direction until 'saloon-keepers had been prayed out of town after town.' Temperance became, throughout the western and middle western states, a familiar subject of discussion, and the 'Whiskey Power' began to be frightened. Ohio and Illinois seemed to be 'going dry,' Pennsylvania and even New York were swept by the revival, and every-

*the temperance
quite temperance leaders*

where, from Maine to Oregon, the women began to work. Day after day they went out, tramping from saloon to saloon. Often they were treated politely, often they were shut out and abused; in the big towns they were mobbed in the streets and sometimes imprisoned. But whatever happened they 'forgot everything but God,' and went steadily on with their work.

"They sang their Crusade hymns to the John Brown battle tunes, and began for the first time to learn something of the depravity and wickedness of the cities in which they lived. And it was this learning, and not the uncertain conversions they effected that made the Crusade an important moral movement. Its value was not that they drove out drink and 'pointed sinners to Jesus,' for often the drink came back in a few months, and the sinners forgot they were saved; but the value was this, that the women remembered the lessons of the Crusade, and taught them to their daughters."

The Crusade being over, the women who had led it formed an association that would give permanence to the work which they called the Woman's Christian Temperance Union. A few local societies were formed and a national organization was planned. In all this work Miss Willard took her part. She was then visiting in Cambridge, Mass. On the same day two letters came to her, one offering her the position of head of a fashionable boarding school for girls at a salary of \$2,400; the other begging her to be president of the Chicago branch of the Woman's Christian Temperance Union with no salary at all. She accepted the latter position and refused to accept any pay until her mother pointed out to her that in all probability she would not be able to carry forward her work as she had no money. "She was not troubled when she was hungry; she was not troubled when she was tired, for her spirit was free." Her health began to fail, then her mother gave her this sage advice:

"I believe in faith as much as you do, but you have flown in the face of Providence. Those good women spoke to you about maintenance on the very day they chose you president. That was your heavenly Father's kind provision, and you turned away from it and dictated to Him the method of his care. * * * God isn't going to start loaves of bread flying down chimneys, nor set the fire going in my stove without fuel. I shall soon see the bottom of my flour-barrel and coal-bin. You are out at elbows, down at the heel, and down sick, too. Write to those ladies a statement of facts and tell them that you have made the discovery that God works by means, and they may help you if they like."

This was undeniable, and Frank accepted it.

In November, 1874, the first convention of the W. C. T. U. was held in Cleveland, Ohio. Miss Willard went as a delegate from Illinois and there met workers from other parts. She was made corresponding secretary of the national society, and wrote for it the following resolution:

"Recognizing that our cause is, and will be, combated by mighty, determined, and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argu-

ment, misjudgment with patience, denunciations with kindness, and all our difficulties and dangers with prayer." *prayer*

This resolution carried unanimously.

In Philadelphia, in 1875, she presented a suffrage resolution as a means of assisting prohibition which was carried. In 1877 she resigned as corresponding secretary of the national W. C. T. U. and refused to be nominated for president. She spent the winter of 1877 at private lecture work. In 1879 she was elected president of the organization.

Susan B. Anthony said of her that she had all the qualities of a great general, for she never hesitated and was never discouraged by failure. "She also possessed that essential quality of a general, the ability to choose her lieutenants."

The year 1883 was the year of the great temperance round-up in which Miss Willard with Anna Gordon visited every state and territory, and started societies in every one of them, spoke in every town of over 10,000 inhabitants and traveled over 30,000 miles. In 1876 the W. C. T. U. officially endorsed the prohibition party, though still leaving latitude to the state and local branches to decide for themselves. The organization was growing rapidly. The fifteenth convention held in the Metropolitan Opera House in New York was a most astonishing gathering. Miss Willard called it a "moral jumbo." They had sent up a petition of ten million names asking for scientific temperance teaching in the schools and did other work on an equally large scale. There were people representing many moral issues at this convention but they were all for temperance, and Miss Willard kept this fact to the fore, forgetting wherein they differed. She was seeking to free the human family from intoxicating liquors and to that end she bent all her energies.

Miss Willard believed in the essential goodness of the world. Strachey says: "Her remarks were always delightful. * * * Although she could move her audience to tears with the pathos and restraint with which she spoke, she never left them with any feeling but that of courage."

Miss Willard's work has brought her friends outside her own loved country. Lady Henry Somerset, president of the British Woman's Temperance Association came to attend the first world's convention held in Boston. They became fast friends, Lady Somerset doing much for the cause in America and Miss Willard returning the compliment by going to England and putting her best effort into the work there.

At this time her mother's death occurred. This was a great blow, as she had always gone to her mother for rest and encouragement. She was advised to go to England, as her health was undermined. "Her English work began with

a great meeting at Exeter Hall in January, 1893, at which in her honor many famous philanthropists were assembled. She made at this meeting one of the finest speeches in her life. Always eloquent and clear, she had since her mother's death a new power, a sort of exaltation that never failed to move those who heard her. Her gentleness, her dry humor, her Western accent, and the quaint idioms of her speech, together with the courage of her mind, at once charmed and captivated the English audience."

While abroad she received invitations for work in Jerusalem and Cyprus, and a strong appeal came to her from the Armenians. The oppressed of the nations turned to her intuitively, pleading that she become the champion of their rights. She had not yet regained her health. On returning home she went into a sanitarium for a while. Her followers perceived that she was looking frail. However, she had to attend the world's convention in Toronto, Canada, and the national convention at Buffalo. She found, too, that the huge enterprise of building the woman's temperance temple had not gone forward very successfully in her absence. In order to put the project over she had to pledge herself to raise a vast sum of money. The work was too much. She fell ill with influenza. As the days wore on she did not get back her strength and physicians began to be anxious. All over the country the white-ribbon women began to pray, for fear had seized them lest their leader might be taken from them. Miss Willard felt herself that her time had come. Her words were full of love and appreciation to all who had assisted in the work and her one request was to carry on. She had always referred to the organization as her "great-hearted comrade" and her "great-hearted comrade" felt the loss of its leader most keenly.

Mr. D. Leigh Colvin, in his work on *Prohibition in the United States*, says of Miss Willard:

"Miss Willard, who has been called the Uncrowned Queen of American Womanhood, is the only woman in American history who has been honored by having her statue placed by a state of the Union in Statuary Hall in the National Capitol at Washington. She is also one of the few women who have been accorded a place in the Hall of Fame. Her annual address to the national conventions of the Women's Christian Temperance Union were comprehensive, masterful and inspiring, and were looked upon by many discerning people as comparable to the annual messages of the President of the United States to Congress."

Frances Willard has been called by some of her followers the greatest leader of women that the United States has produced. There is sure to be a difference of opinion in such a matter, but certain it is that she possessed the attributes of a great leader, yet nothing in her nature seemed to transcend her

power to love. She was adored by the college girls over whom she presided. The women of the South listened to her when the thought of a reformer from the North, particularly a woman, was as wormwood to their souls. She became the patron saint of the great army of "white ribboners" who covered the continent from ocean to ocean and from the Great Lakes to the Gulf. We are the recipients of all the courage, all the sacrifice, all the far-sightedness and all the love expressed by her and her great organization, for we live in a nation where there are no saloons.

REFERENCES

Glimpses of Fifty Years, by Frances E. Willard. *Women and Temperance*, by Frances E. Willard. *Frances Willard*, by Ray Strachey. *Prohibition in the United States*, by E. Leigh Colvin.

QUESTIONS AND PROBLEMS

1. Discuss the qualities that make for great leadership.
2. Which of these qualities did Frances Willard possess?
3. What honor has been bestowed upon Frances Willard that has not been bestowed on any other American woman?
4. By what name was she familiarly known?
5. What was the official name of the organization over which she presided?
6. To what have her great convention speeches been compared?
7. What other movement, than prohibition, affecting women in particular, did Frances Willard seek to advance in the belief that it would assist the Prohibition cause?
8. What and where is the American Hall of Fame?
9. What constitutional amendment gave the United States Prohibition?
10. Discuss the states where the franchise had been granted to women who were especially helpful in gaining prohibition for the United States.
11. How many states must vote favorably on a measure to bring about the passage of a constitutional amendment?
12. Do you think that Frances Willard would think the work finished were she now alive?

MEIJI TENNO

LESSON XX

(1852-1912)

By Elbert Thomas, One Time President of the Japan Mission

"Tenno" may be translated, "Emperor;" "Meiji" means the "Period of Enlightenment." The Japanese have three ways of dating or noting the passing of time in their chronology. First, things may be dated in such and such a year from the founding of the Empire. For example, 1927 then would be 2587, since the founding of the Empire. The ancient Romans followed a like custom when they numbered their years from the founding of the city. We also, in our official governmental proclamations, date them in the year of the Independence of the United States. Then they accept the Western or Christian method, for when they adopted our calendar they also accepted our years, but instead of saying, "In the year of our Lord, 1927," they say, "1927, Christian Era." They also date in accordance with the name of the period given to each Emperor's reign. "Meiji Tenno" together may be translated as the "Emperor of the Period of Enlightenment." In this we have a key to a very interesting Japanese and Chinese custom. "Meiji Tenno" was not the name of the Emperor when he was alive. In life this great Emperor's name was Mutsuhito. "Meiji Tenno" then becomes a death name or the one by which he is known in history. This custom, of course, is not limited to Japan but it makes for the confusion, especially to a westerner, in the study of Japanese history that one finds in the study of other Oriental histories.

Confucius and Gotama were great teachers. They were considered great champions of liberty, because, as a result of their teachings or the institutions which were developed as a result of their teachings, they have contributed to the enlargement of men's lives. Mutsuhito is a character quite different. His greatness comes because in him we find the personification of a glorious age in the lives of millions of men. Latter-day Saints believe that this earth of ours will be redeemed. We believe in great gospel dispensations. We speak of our own time as the "Dispensation of the Fulness of Time." We believe that through the outpouring of the spirit of God on the earth in the days of this last dispensation that the earth and men on the earth will be greatly blessed. In a general way Latter-day Saints recognize in the mighty changes

that have come to our earth, in the last one hundred years, the effects of the outpouring of this Spirit of God. In a particular way let us turn to the life of Mutsuhito and let us note in this emperor's life the great changes which have come to one of the backward nations of the earth and to the millions of its people.

Mutsuhito was born in 1852. At that time the Emperor-ship was one of theory rather than fact. The Emperor reigned but he did not rule. The real power in the land was held by an official known as a Shogun. The Shoguns had had control of Japan for several hundred years. They were in the beginning merely great military leaders; in time, they became the heads of the Japanese military feudalism. The Shoguns maintained their power and the Empire in a state of peace by the simple means of keeping the Emperor a virtual prisoner in the capital city of Kyoto and in seeing that none of the powerful feudal Lords or Daimyos ever had a chance to meet and plan a revolution. The great Shogun insisted that all Daimyos spend six months of every year as the guests of the Shogun at Yedo (Tokio). In this way the great chiefs never met or they met only under circumstances where they could be watched.

Japan itself was completely isolated, excepting for an annual ship which the Dutch were allowed to send. No Japanese was allowed to go out of the country and no foreigner or foreign ship was allowed to land on pain of death to the crew. There was a law which gave the state authority to kill any man who built a boat longer than forty feet, so set were the Japanese upon the idea that Japan should remain isolated. This condition of isolation had been brought about because of a number of reasons, the most important probably being the political activity of Christian missionaries, who, the Japanese thought, threatened the independence of Japan. As a result, Christianity was suppressed, many Christians killed, and the doors of Japan closed to the foreigner.

Before this time China had been opened to the trade of the western world. The Chinese in the eyes of the Japanese had been ill-treated. This made Japan feel more than ever that the foreigner should not approach their shores. And the isolationist party became even more powerful in the land.

Almost immediately after the birth of Mutsuhito, Commodore Perry, in his American ships, sailed into Tokio bay and demanded that Japan open her doors. This demand, while being made by America only, and in itself wholly American, was in reality a response to an almost universal western sentiment that Japan should be forced into the sisterhood of nations.

Now, isolated Japan was by no means in an unfortunate

position. Peace had reigned there for 250 years. It was a golden age in literature and culture. The Japanese state had become self-sufficing and the growth in population had become controlled until it remained almost constant. No great problems of existence faced the people. But the whole world was restless and Japan's peaceful isolation seemed to present a rich opportunity for exploitation and commercial conquest.

The people of Japan became divided into two parties as a result of Perry's coming. Those who favored dealing with the foreigner and those who did not. As the Shogun had either to drive Perry off or accept him, historians can now see that the coming of Perry meant the downfall of the Shogunate, no matter how it decided the question, for if the Shogun refused to treat with Perry, he would force an entrance, as the westerners had done in China. If the Shogun treated with Perry and opened the doors, the Japanese people would hold him responsible for bringing about the end of Japan's isolation. So great a chance in policy could not help bringing a change in government and the downfall of the Shogun.

That is just what happened. The civil war which followed as a result of this question ended in 1867 with the downfall of the Shogunate and the restoration of the Emperorship. Mutsuhito as a boy of 16 became Emperor of Japan and found himself at that youthful period in life head of the anti-Shogunate forces. To a certain extent he found himself in power because the Shogunate party had opened Japan to foreign thought and intercourse. Now note the difficult position he is placed in. His supporters are anti-foreign in sentiment, yet he realizes that the Europeanization of Japan is inevitable. Mutsuhito must keep peace with his followers, and at the same time follow the very course of action which the Shogun had started. In this he was successful. His stand was contested seriously only once in the long period from 1868 to 1912.

The boy Emperor, surrounded by the most powerful military leaders in Japan, against the will of many of them, led his country in the course of reform and was finally successful in bringing Japan from the position of a military feudalism, with no standing among the nations of the world, to a position of constitutional government within, and of leadership among the nations. This great development may be stated in another way. When Mutsuhito began his reign, the average Japanese subject was, politically speaking, a person whose rights were so few that even the right to petition for redress of grievances was denied, and a person who petitioned his lord might have been beheaded, within the law and the custom of the state, for his boldness. At the close of Mutsuhito's reign, we find Japan a constitutional Empire, with a Parliament and courts

and the subjects of the Emperor now functioning as citizens of the state with an almost universal manhood suffrage. Today, Japan has universal manhood suffrage. These mighty changes have come without revolution and without bloodshed.

In the years of Mutsuhito's reign, the following great reforms have come to the Japanese people: 1. Freedom in travel. The Japanese may go and come within their own land but are restricted in other lands, not by Japanese law, but by the restrictions of other powers. 2. Universal public education. When Mutsuhito became Emperor of Japan only a very few could read or write, women were not trained in school at all. Now we find public schools in every part of the Empire with compulsory attendance for both boys and girls. Japan's universities and colleges are among the world's greatest. In one generation Japan has changed from a very illiterate nation to an almost completely literate one. 3. Complete toleration in matters of religion. At the beginning of Mutsuhito's reign, Christianity was proscribed and the Japanese were limited by custom to a single system of religious thought. Now no country in the world is freer in regard to religion. 4. Protection of life and property in the law. At the beginning of Mutsuhito's reign, justice was a matter of personal caprice. Today, men's lives and property are protected by law. Rights are established by the Constitution and by laws enacted by Parliament in a constitutional manner. Justice has ceased to be a personal matter. 5. Japan is today a world Power. When Mutsuhito began his reign, Japan had no place in the sisterhood of states nor in International Law. Today, her position in International Law is unquestioned and she is classified as one of the seven first-class powers of the world.

The theory of the Japanese constitution recognizes the sovereign power in the land as being vested in the Emperor. All the grants which the people have received have come, in theory, from him. Probably no ruler in history has bestowed so much in the way of rights and privileges upon his people without a sign of force, and at the same time retained a position of power in the state, as has Mutsuhito. Great social and economic changes generally bring political revolutions. That Japan has faced these changes successfully without bloodshed and revolution must forever redound to the credit and glory of Mutsuhito. The Japanese people today are patriotic, loyal and united. Their unity, though, is like ours for they have freedom of thought, freedom of expression, speech, and of the press.

The key to Japanese unity and loyalty is undoubtedly found in the Japanese public school system. What we might

term the constitution of that system is Emperor Mutsuhito's *Rescript on Education*. In it we may read the theory of Japanese nationalism:

"Know ye, Our subjects:

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends, true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State, and thus guard and maintain the prosperity of Our Imperial Throne co-eval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may thus all attain to the same virtue.

"The 30th day of the 10th month of the 23rd year of Meiji."

FURTHER READINGS

Hara, *History of Japan*. Brinkley, *A History of the Japanese People*. Latourette, *The Development of Japan*.

QUESTIONS

1. How do the Japanese date their documents?
2. What is the meaning of "Meiji Tenno?"
3. What recognition has the world given Japan which entitles her to be listed among the first class powers of the world?
4. What is the feudal system?
5. When did feudalism cease in Europe?

PROBLEMS

1. Compare the Japanese Constitutional theory with the American.
2. In Mutsuhito's *Rescript on Education* select those teachings of principles which may be credited to Confucius, to Buddha, to western thought.
3. Compare the Japanese theory of loyalty with the American theory of Patriotism.
4. Did the "Mormon" migration to the Salt Lake valley and the Pacific have anything to do with the opening of Japan?

LESSON XXI

PRESIDENT BRIGHAM YOUNG—CHAMPION OF LIBERTY

By Junius F. Wells, Member of the General Board Y. M. M. I. A.

I believe that Brigham Young, upon his conversion, received the Holy Ghost, and at times exercised, nearly, if not all the gifts promised to believers, as signs of their acceptance of the gospel. He had the wisdom of Solomon, and treasures of knowledge not derived from reading books; he was himself healed and, in turn, healed many by the laying on of hands and the prayer of faith. He prophesied, and his prophecies came true. I do not know that he ever drank poison or took up serpents that did not hurt him; but it was by signs following that he was confirmed in his faith and wielded almost superhuman power among his fellow-men. A veritable disciple of Jesus Christ, an elder and apostle of the Church of the First-born; he was a great high priest and governor in the Kingdom of God.

It is not possible for one made free by such a living testimony of the gospel of Jesus Christ, an authorized officer in the government of God on earth, to be otherwise than a champion of liberty. Every soul so delivered from the bondage of doubt and unbelief lives above the man-made systems of government, religious or civil, and is the freest of all men. It was such freedom that distinguished the mortal career of Brigham Young. It was, as its exponent and exemplar, that he was, to his people and to mankind, a champion of liberty.

Brigham Young was a great man. He was so regarded in his life-time—so known by his own people and so admitted by the world, even by his enemies. He was considerate of children; of their care and education, laying firm foundations in the building of their character. Read his simple formula for becoming great. It was spoken to the children who formed the procession at the celebration of the seventh anniversary of the coming of the Pioneers, in 1854. Spoken in the old adobe tabernacle:

"If you wish to be great in the Kingdom of God you must be good. It has been told you often and I reiterate it today, that no man or woman in this Kingdom, that the Lord Almighty has again established upon the earth, can become great without being good—without being true to their trust, full of charity and good works. If they do not order their lives to do all the good they can, they will be stripped of their anticipation of greatness. You may write that down, and write it as revelation, if you please, for it is true."

Critics for and against President Young usually choose, with varied judgment and discrimination, striking episodes or inci-

dents of the Church history and pinnacle him as the hero thereof. The space allowed me will permit only a brief allusion to a few such incidents.

Church Leadership

It has been said that Elder Brigham Young's assumption of the leadership and the presidency of the Twelve, in the crisis created by the martyrdom of the Prophet—June, July, August, 1844—was the greatest and most consequential act of his career. Undoubtedly the boldness of his challenge to the ambitious, the selfish, the disaffected time-servers, and those of feeble faith, including most lamentably members of the Prophet's family and household in Nauvoo, saved the Church from imminent danger, from almost certain dissolution, had other counsels than his prevailed. In this act, Brigham Young was truly great. He was a champion of the people's liberties, a defender of the prerogatives of leadership in the constituted order of the Priesthood. The people saw it, and God revealed him to them in a miracle of grandeur akin to the transfiguration of Christ before his disciples. The opposition to the course he prescribed and the position he instantly took, fell away impotently, and was scattered like water spilled upon the ground, that could never again be gathered.

Others say that Brigham Young was greatest in undertaking the exodus from Nauvoo and in organizing the Camps of Israel; the like of which the world had not seen, since the deliverance of ancient Israel from Egypt. He was truly comparable to Moses in this great epochal movement of modern Israel; and incomparably a greater leader than Moses, wandering forty years in the wilderness of Sinai without attaining the promised land; while he, in less than forty months, managed the migration of a better people, over a greater wilderness, and established them permanently in the land of Zion, within the valleys and fastnesses of these everlasting mountains, in a land choice above all other lands; never to be driven hence, never to be destroyed, but to abide in the protection and providence of the Almighty forever. This is the Place! And in this great act of leadership, this unparalleled accomplishment of pioneering an unexplored region, occupied by only the aboriginal savages, and far removed from the settled abodes of civilized men, mobocrats, and murderers, Brigham Young was without a peer a champion of liberty.

It would be interesting to review President Young's early experiences in the missionary field, in which he was a very powerful leader for the freedom of conscience; the breaking down of false traditions, which held the people in the bondage of unsound doctrine and the guardianship of uninspired ministers and priests. In his British mission, 1840-41, the labor he performed in the organization of that mission, upon the enduring plan still in force, was prodigious. The establishment of a publishing house; the

issuance of the *Millennial Star*—now in its 88th volume—the longest continuing publication ever issued in Liverpool; the steps taken by him to organize and conduct an Emigration office, were all measures having no other purpose than the promulgation of the Truth as it is in Christ Jesus; the raising of the standard of liberty among its converts, and their practical deliverance from thralldom of mind and body. This brings me to a consideration of the doctrine “of Gathering,” and of our system of Emigration; and to the presentation of a very remarkable tribute.

Perpetual Emigration Fund

Previous to leaving Nauvoo in 1846, President Brigham Young led the people, at meetings in the Temple, to enter into a solemn covenant that they would not cease their exertions until every individual of them, who desired and was unable to gather to the Valley by his own means, should be brought there. No sooner were the people located in the Rocky Mountains than the Church prepared to fulfil this covenant, extending its application to the Saints in all the world. The subject was brought up at the October conference, in 1849, and a unanimous vote was then taken to raise a fund for the fulfilment of the promise. A committee was appointed to raise money and Bishop Edward Hunter was sent to the frontier to purchase wagons and cattle to bring the poor Saints from the Pottawatomie country. About five thousand dollars were raised that season. The Fund was designated, “The Perpetual Emigration Fund.” It afterwards became an incorporated company. Instructions concerning its application were formulated and sent to Orson Hyde, presiding over the Churches in the United States, with headquarters at Winter Quarters, on the Missouri; and to Orson Pratt, president of the British mission. The intention and scope of this movement was well expressed in the closing paragraph of this first letter from the First Presidency, dated October 16, 1849, as follows:

“The few thousands we send out by our agent at this time is like a grain of mustard seed in the earth; we send it forth into the world, and among the Saints—a good soil—and we expect it will grow and flourish, and spread abroad in a few weeks: that it will cover England, cast its shadow on Europe, and in process of time compass the whole earth; that is to say, these funds are destined to increase until Israel is gathered from all nations, and the poor can sit under their own vine, and inhabit their own house, and worship God in Zion.”

The operation of the Perpetual Emigration Fund Company continued for many years, in fact until the Company, as well as the Church itself, was disincorporated by the inimical Act of Congress intended to limit its growth and if possible destroy the Church. During its period of activity, many thousands of converts were assisted in their emigration from foreign countries to the

land of Zion; from a condition of hopeless servitude, in the old countries, to liberty in the land of the free; with opportunities to establish themselves and their posterity as independent citizens of the Republic, as property owners, with a freedom their ancestors had never known and that, but for their emigration, would have been denied them forever. Upon this point I recall the observation of an eminent English business man, known very well to President Heber J. Grant and myself, while we were partners acting as fire insurance agents.

Mr. J. E. Pulsford, Managing Director of the Liverpool, London, and Globe Insurance Company, at the time the largest in the world, with head offices in New York, said to us and repeated it in his written correspondence several times, that he felt profoundly grateful, as an Englishman, to the "Mormon" Church for the service it had rendered his fellow-countrymen. With no regard to their religion, he said, "The 'Mormons' have done more for the liberation of my fellow-countrymen by their Emigration system than any other agency in the world. They have lifted tens of thousands out of the ruts, in which they and their forebears before them were hopelessly wearing out their lives, in shameful dependence and servility, as tenants and laborers of traditional masters, from whom they could never expect a better condition:—lifted them out and transplanted them in the western valleys of America; making free men of them, with accumulating fortunes to sustain their independence and give them a joyous outlook upon life, which they should never otherwise have realized." He said, when anti-"Mormon" legislation was being proposed and enacted at Washington, that it was the last thing the Congress should ever do or the Administration permit:—to curtail the "Mormons" in any respect whatever, "for they were the best citizens of the republic, and the greatest benefactors of their race, in all the world."

Truly this was a tribute to Brigham Young as a champion of liberty; for it was he that proposed the perpetual emigration fund and organized the company, that rendered this highly praised service of freedom to Mr. Pulsford's fellow-Englishmen, as part of its general service to the poor of other countries, in all the world.

The Echo Canyon War

Upon their arrival and settlement in the valleys of the Great Salt Lake, it might have been expected that the Saints would find peace and freedom to live and labor and worship as they chose and to enjoy the fruits of their labors, with none to molest nor make them afraid. Indeed this was for a time—for a period of ten years—their happy lot. They grew amazingly, and were prospered in that time. But they were not yet beyond the power of prejudice, the vindictiveness of disappointed politicians and

false friends, who would have exploited them for profit. Other dramatic incidents of their history began now to transpire, in which the courage and forbearance of this strangely misunderstood and persecuted people were put to the severest test. The rare tact, combined wisdom and deeply settled purpose of their leaders, under the masterly, inspired guidance of their trusted, tried and well proved President and Governor, were again to be exhibited in deeds of rare heroism, which excited the wonderment and admiration of decent and broadminded people and the unbiased press of the world.

I refer to the approach, in 1857, of an inimical army, wearing the military uniform of the United States, in what became generally known in the Nation as "The 'Mormon' War," or "Buchanan's Blunder." It was locally called "The Echo Canyon War."

This military force of sufficient strength, as estimated by its officers (2,500 men,) to subdue the people, was fully armed and equipped, with enormous supplies, and *carte-blanche* orders on the department of subsistence, under the direction of a most sympathetic War Department. This army, with almost unrestricted authority, from a deceived and ignorantly blind administration at Washington, was empowered to deal desperately with a supposed state of rebellion and, particularly, to demolish the power of Brigham Young, whose successor as Governor they were escorting to the seat of Federal authority in the Territory.

Word of the approach of this army was brought by Mayor A. O. Smoot, Judson Stoddard and Porter Rockwell, who rode from Ft. Laramie to the head of Big Cottonwood canyon, where Pioneer Day, July 24, 1857, was being celebrated. They made the distance, over five hundred miles, in five days and three hours.

It was understood at first that General Harney, who had attained some notoriety as an Indian fighter, was in command of the expedition. This, however, was later given to General Albert Sidney Johnston, the celebrated rebel leader, who was killed at the first battle of Shiloh in the Civil War.

Upon the day following the arrival of the messengers with their portentous news, President Young and party returned to the city. Measures were immediately resolved upon to meet the situation, by rallying the people for defence, and proclaiming to the country the truth concerning the cause leading to the proposed warfare and the sentiment of the Saints in repelling it. The following extracts from the Governor's proclamation are very informing:

Citizens of Utah: We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction. * * *

* * *

The constitution of our common country guarantees to us all that we do now claim, or have ever claimed.

If the constitutional rights, which pertain to us as American citizens,

were extended to Utah according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we ever asked.

* * *

The Government has not condescended to cause an investigating committee or other persons to be sent to enquire into and ascertain the truth, as is customary in such cases.

* * *

We know those expressions to be false, but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter-writers, ashamed to father the base, slanderous falsehoods which they have given to the public; of corrupt officials, who have brought false accusations against us, to screen themselves in their own infamy; of hiring priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has been thus forced upon us compels us to resort to the first great law of self-preservation, and stand in our own defence; a right guaranteed to us by the genius of the institutions of our country, and upon which the Government is based.

Our duty to ourselves, to our families, requires us not tamely to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God; to freedom and liberty, requires that we should not quietly stand still and see those fetters being forged which are calculated to enslave, and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country of constitutional law, from usurpation, tyranny and oppression.

Therefore, I, Brigham Young, Governor, and Superintendent of Indian affairs for the Territory of Utah, in the name of the people of the United States in the Territory of Utah:

1st.—Forbid all armed forces of every description from coming into this Territory, under any pretence whatever.

2nd.—Order all the forces in said Territory to hold themselves in readiness to march at a moment's notice, to repel any and all such invasion.

3rd.—Martial law is hereby declared to exist in this Territory, from and after the publication of this proclamation, and no person shall be allowed to pass or re-pass into or through or from the Territory, without a permit from the proper officers.

That proclamation, daring and impudent as it sounded, was instant in its effect. It roused friends of the people and, no less, friends of the Administration, to the utmost activity to intervene and prevent actual war, if it were possible. Colonel Thomas L. Kane, of Pennsylvania, took a noble and self-sacrificing interest in this effort and succeeded in having a commission appointed to examine the facts, review the false reports of certain miscreant, runaway judges, which had stirred up the antagonism, and pacify, by peaceable means, the rebellious "Mormons."

But the army was too near, the time too short, the danger of conflict too imminent; and so, a war of detention was planned and, with the help of the elements, successfully carried out. I believe that no more patriotic, courageous service was ever rendered our Country, by any part of its citizenship, than by the activity of Governor Brigham Young and his people in preventing that army reaching its objective, in advance of the sane consideration of the whole situation by reasonable representatives

of the Government. To detain its approach was then the first requirement. It was partially accomplished by a small but exceedingly active detachment of the Legion, sent out to burn up the supply trains, stampede the live stock, set fire to the grass and, in every way possible, hinder the march westward and hold back the troops until winter came and did the rest. And this was accomplished, and the snowbound troops forced into winter-quarters east of the mountains. It was accomplished without bloodshed. The first military order of the Governor and Lieutenant-General of the Legion had specifically forbidden the shedding of blood. That order, I believe, has no equal in warfare: "Resist the enemy, but shed no blood!"

While the army was on its troubled march, Captain Stewart Van Vliet, an honorable officer and gentleman, came through from Ft. Leavenworth, leaving there July 28, 1857, and reaching Salt Lake City, September 8. He sought an interview with the "Mormon" leaders at once. He was cordially received by Governor Young, Lieut.-General Daniel H. Wells, Dr. J. M. Bernhisel and others, and becoming thoroughly informed of the situation reported to headquarters without delay.

Colonel Thomas L. Kane, old friend and advisor of the "Mormon" people, had been extremely busy in the meantime, hastening to Salt Lake, after pleading with the Administration at Washington to stop the troops, and send Commissioners to investigate the facts. Upon Col. Kane's arrival, he proceeded to Ft. Scott and after all but fighting a duel with Gen. Johnston, he prevailed upon the newly appointed Governor Alfred Cumming to accept a "Mormon" escort through the mountains and accompany him to Salt Lake City.

Governor Cumming was received loyally and entered at once upon the duties of his office. He reported to the army that he was in peaceful command of the office and should not require their assistance. His report to the Secretary of State, for transmission to President Buchanan, revealed the facts as they were, and showed the folly of sending an army to support him in his office. In his report, May 2, 1858, he recounts his meeting with the people assembled to receive him. The following are interesting extracts from his report:

"My presence at the meeting in the Tabernacle will be remembered by me as an occasion of interest. Between three and four thousand persons were assembled for the purpose of public worship; the hall was crowded to overflowing; but the most profound quiet was observed when I appeared. President Brigham Young introduced me by name as the Governor of Utah, and I addressed the audience from 'the stand.' * * * They listened respectfully to all I had to say—approvingly, even, I fancied—when I explained to them what I intended should be the character of my administration. In fact, the whole character of the people was calm, betokening no consciousness of having done wrong, but rather, as it were, indicating a conviction that they had done their duty to their religion and to their country. I have observed that the 'Mormons' profess to view the Consti-

tution as the work of inspired men, and respond with readiness to appeals for its support.

* * * I was fully confirmed in the opinion that this people, with their extraordinary religion and customs, would gladly encounter certain death rather than be taxed with a submission to the military power, which they considered to involve a loss of honor.

* * * The President and the American people will learn with gratification the auspicious issue of our difficulties here. I regret the necessity, however, which compels me to mingle with my congratulations the announcement of a fact that will occasion great concern:

"The people, including the inhabitants of this city, are moving from every settlement in the northern part of the Territory. The roads are everywhere filled with wagons, loaded with provisions and household furniture; the women and children often without shoes or hats, driving their flocks they know not where. They seem not only resigned but cheerful. 'It is the will of the Lord,' and they rejoice to exchange the comforts of home for the trials of the wilderness. Their ultimate destination is not, I presume, definitely fixed upon. 'Going south,' seems sufficiently definite for the most of them, but many believe that their ultimate destination is Sonora.

"Young, Kimball, and most of the influential men have left their commodious mansions, without apparent regret, to lengthen the long train of wanderers. The masses everywhere announce to me that the torch will be applied to every house indiscriminately throughout the country, so soon as the troops attempt to cross the mountains. I shall follow these people and try to rally them." * * *

"The Move" South

On the 13th of May, 1858, Gov. Cumming started for Camp Scott, for the purpose of moving his family to Salt Lake City, and returned about the 5th of June. Meanwhile the "exodus" had been quietly going forward, and when the Governor returned he found only a few men, who had been left in the city to burn it, in case the army attempted to quarter there.

The Governor and his wife proceeded to the residence of Elder Wm. C. Staines, whom they found in waiting with a plentiful cold lunch. His family had gone south, and in his garden were significantly heaped up several loads of straw.

The Governor's wife inquired their meaning, and the cause of the silence that pervaded the city. Elder Staines informed her of their resolve to burn the town in case the army attempted to occupy it.

"How terrible!" she exclaimed. "What a sight this is! I never shall forget it! It has the appearance of a city that has been afflicted with a plague. Every house looks like a tomb of the dead! For two miles I have seen but one man in it. Poor creatures! And so all have left their hard-earned homes?"

Here she burst into tears.

"Oh! Alfred (to her husband,) something must be done to bring them back! Do not permit the army to stay in the city. Can't you do something for them?"

"Yes madam," said he, "I shall do all I can, rest assured I only wish I could be in Washington for two hours; I am per-

suaed that I could convince the Government that we have no need for troops."

The honorable course of Van Vliet, in protesting against an exterminating war upon a religious people, coupled with the guarantee which Colonel Kane had personally given to the Government for the essential loyalty of the "Mormons," made the sending of peace commissioners imperative. An example of the right course once set by the noble Kane, President Buchanan hastened to send Governor L. W. Powell, of Kentucky, and Major Ben McCullough, of Texas, to negotiate a peace. They arrived in the city in June, 1858. June 11, the Presidency and many others met with the Peace Commissioners in the Council House. Elder Wilford Woodruff records the proceedings of this first meeting in his journal, June 11, 1858, with the following reflections, expressed in his original manner:

"Reflections: President Buchanan had made war upon us, and wished to destroy us because of our religion, thinking that it would be popular; but he found that Congress would not sustain him in it. He has got into a bad scrape, and wishes to get out of it the best he can. Now he wants peace, for he is in the wrong; and has met with a strong resistance from a high-minded people in these mountains, which he did not expect to meet. We are willing to give him peace upon any terms that are honorable; but *not upon terms which are dishonorable to us*. We have our rights and dare maintain them, trusting in God for victory. The Lord has heard our prayers, and the President of the United States has been obliged to ask for peace."

That day also witnessed a striking example of Governor Young's tact and resolution:

The Peace Commissioners had laid their message before the council. Brigham Young had spoken, as well as the Peace Commissioners. The aspect of affairs was favorable. Presently, however, a well-known character, O. P. Rockwell, was seen to enter, approach the ex-Governor and whisper to him. He was from the "Mormon" army. There was at once a sensation, for it was appreciated that he brought some unexpected and important news. Brigham Young arose; his manner self-possessed, but severe.

"Governor Powell, are you aware, sir, that those troops are on the move towards the city?"

"It cannot be!" exclaimed Powell, surprised, "for we were promised by the General that they should not move till after this meeting."

"I have received a dispatch that they are on the march for this city. My messenger would not deceive me."

It was like a thunderclap to the Peace Commissioners; they could offer no explanation.

"Is Brother Dunbar present?" inquired Brigham.

"Yes, sir," responded the one called.

What was coming now?

"Brother Dunbar, sing Zion."

The Scotch songster came forward and sang the soul-stirring hymn, composed by Chas. W. Penrose, beginning, "Oh, ye mountains high."

The action of Brigham Young had been very simple in the case, but there was a world of meaning in it. Interpreted, it meant:—"Gentlemen, we have heard what President Buchanan and yourselves have said about pardoning us for standing up for our constitutional rights, and defending our lives and liberties. We will consent to a peace on honorable terms; but you must keep faith with us. Stop that army! or our peace conference is ended." * * *

Next morning, at nine o'clock, the conference again convened, and the doors were thrown open to the public.

President Young spoke:

"I have listened very attentively to the commissioners, and will say, as far as I am concerned, I thank President Buchanan for forgiving me, but I really cannot tell what I have done. * * *

"What has the United States Government permitted mobs to do to us? Gentlemen, you cannot answer that question! I can, however, and so can thousands of my brethren. We have been whipped and plundered; our houses burned, our fathers, mothers, brothers, sisters and children butchered and murdered by the scores. We have been driven from our homes time and time again; but have troops ever been sent to stay or punish those mobs for their crimes? No! Have we ever received a dollar for the property we have been compelled to leave behind? Not a dollar! Let the Government treat us as we deserve; this is all we ask of them. We have always been loyal, and expect to so continue; but, *hands off!* Do not send your armed mobs into our midst. If you do, we will fight you, as the Lord lives!" * * *

The Commissioners lost no time in stopping the army and in arranging terms.

"Substantially, the word of Brigham Young was fulfilled, in that he had said an invading army should not enter the city.

"General Johnston and his army came later, not as conquerers into Zion. The entire chain of circumstances, from the start of their expedition, had been most humiliating to the enlisted men who deserved better service. Their march had been but a series of disasters and failures.

"They were merely permitted to pass through the streets of Salt Lake City, on their way to a location in the Territory well removed from the 'Mormon' people. Salt Lake was a forsaken city that day. The Saints were still south with their great leader. If faith was not kept with them they did not intend to return; and war would have been re-opened in deadly earnest."

Return From "The Move" South

The historian Tullidge concludes his story of the "War" with the following:

"Return we now to the Saints in their flight. It had taxed their faith and their means to an absolute consecration of their all, and called forth as much religious heroism as did their first exodus from Nauvoo. Gallant, old Governor Cumming was almost distracted over this 'Mormon' episode. He was not used to the self-sacrifices and devotion of the peculiar people whom he had taken under his official guardianship. They were more familiar than he with this part of their eventful drama. Familiarity had bred in them a kind of contempt for their own sufferings and privations. So they witnessed their new Governor's concern for them with a stoical humor. They were, indeed, grateful, but amused. They could not feel to deserve his pity, yet were they thankful for his sympathy. They sang psalms by the wayside. He felt like strewing their path with tears. He followed them fifty miles south, praying them, as would a father his wayward children, to turn back. But the father whom they knew better was leading them on.

"There is no longer danger. General Johnston and the army will keep faith with the 'Mormons.' Every one concerned in this happy settlement will hold sacred the amnesty and pardon of the President of the United States! By God, sirs, Yes."

"Such was the style of Governor Cumming's pleadings with the 'misguided' 'Mormons.' But Brigham Young replied with a quiet fixedness of purpose:

"We know all about it, Governor. We remember the martyrdoms of the past! We have, on just such occasions, seen our disarmed men hewn down in cold blood, our virgin daughters violated, our wives ravished to death before our eyes. We know all about it, Governor Cumming."

"It was a terrible logic that thus met the brave mediation of the fine old Georgian successor of Governor Young, who coupled patriotism with humanity, and believed in the primitive faith, that American citizens and American homes must be held sacred.

"Brigham Young alone could turn the tidal wave, and lead back the 'Mormon' people to their homes. Had he continued onward to Sonora, Central America, anywhere—to the ends of the earth—this people would have followed him. * * *

"The 'Mormon' leaders, with the body of the Church, were at Provo on the evening of the 4th of July; General Johnston and his army being about to take up their quarters at Camp Floyd. It was on that evening that Governor Cumming informed his predecessor that he should publish a proclamation to the 'Mormons' for their return to their homes.

"Do as you please, Governor Cumming," replied Brigham Young with a quiet smile. "Tomorrow I shall get upon the tongue of my wagon, and tell the people that I am going home; and they can do as they please."

On the morning of the 5th, Brigham Young announced to the people that he was going to start for Salt Lake City; they were at liberty to follow him to their various settlements, as they pleased. In a few hours nearly all were on their homeward march."

The management of the "Mormon" campaign had been masterly, without a mistake or blunder, according to the intent of the President and his advisors, from its beginning to the victorious end. The people were rallied in perfect accord and obedient to orders; the obstruction to the march of the army was effective and sufficient; the diplomacy of the correspondence and interviews with the military and civil officers of the Government, completely outwitted the radicalism of the worst among them; the quiet exodus of the people, committing their homes

and all their earthly possessions to the altar of sacrifice; was the masterstroke, culminating in the complete and bloodless victory intended. It caught the imagination of the outside world and won continued praise from great men and great newspapers everywhere. The *London Times*, called the "Mormons" "a Nation of heroes." The *New York Times*. *Reynolds' English Newspaper* and scores of others praised Brigham Young and his associates, as they had never been praised before. "The Mormon War" passed into history as "Buchanan's Blunder." It took the tragedy of the great Civil War, so soon to follow after, to obscure and wipe away the odium of its memory.

I think the pages of history would be searched in vain for a braver stand than Brigham Young took in this episode of the Echo Canyon War, as a champion of liberty.

Black and Indian Slavery

Space forbids the presentation of other conspicuous incidents and chronicles of great reforms, involving the social, commercial and civil liberties of the people, to which Brigham Young devoted his life as a champion of liberty. I shall barely mention his attitude respecting slavery, quoting from the statutes of the Territory, while he was its Governor:

"In a message to the legislature, dated Jan. 6, 1852, Governor Young, reviewing at length the internal policy of the territory, said that the system of slavery was obnoxious to humanity, but that the negro should serve the seed of Abraham, and not be a ruler nor vote for men to rule over him: 'My feelings are, that no property can or should be recognized as existing in slaves, either Indian or African.'"

Among the causes that led to disturbances with the Utah Indians was the presence of trading parties from New Mexico, who supplied the Indians with horses, firearms, and ammunition, often taking in exchange Indian women and children, who were afterward sold into slavery. To remedy this evil, an act was passed by the Utah Legislation in 1852, legalizing the enforced apprenticeship of Indian children, but only for the purpose of inducing the brethren to purchase those who would otherwise have been sold to the Mexicans or abandoned by their parents. So frequent were the visits of the slave-traders, that in April, 1853, a proclamation was issued by the governor, ordering the arrest of all strolling parties of Mexicans, and forbidding any Mexican to leave the territory until further advised.

In the preamble, it is stated that the purchase of Indian women and children, by Mexican traders, has been carried on from time immemorial; that it is a common practice with Indians to gamble away their women and children; that the captives thus obtained, or obtained by war or theft, were often carried from place to place, packed on horses or mules, lariatied out to subsist on grass or roots, bound with thongs of rawhide, until their feet and hands were swollen; and when they fell sick, were frequently

slain by their masters. It was therefore enacted that, when ever any white person within the territory should have in his possession an Indian prisoner, whether by purchase or otherwise, he should immediately take his captive before the probate judge or one of the selectmen, and if in their opinion the applicant was a fit person, to retain and educate him, he was to be bound by indenture for a term not exceeding twenty years; during which he must be decently clad, at the owner's expense, and attend school for three months in each year. Selectmen were authorized to obtain such prisoners and have them trained to useful vocations.

This process served to stop the practice of selling Indian women and children into slavery. There were convictions of white men and Mexicans for engaging in the nefarious practice, and they were punished by imprisonment in the penitentiary or banishment from the Territory.

Conclusion: In the establishment of a social system, revealed to the Prophet Joseph Smith as the Celestial Law of marriage, President Young, as its chief proponent, most celebrated advocate and exemplar, faced the traditional prejudice of all Christendom, and maintained his position to the end of life. In this he boldly exercised the prerogative of a freeman and a reformer. He violated no law; there was no law forbidding its practice in his lifetime. He was indeed the most valiant champion of liberty, defined as "the right to do right." It was the keynote of his championship, as it was given him to see the right, and to maintain it, though all creation should oppose. He gave the world an experimental example of social freedom in righteousness, which commanded the astonishment of the world, and gave him a wider notoriety, throughout Christendom, than that of any man of his time, with the possible exception of Abraham Lincoln. In this, Brigham Young was pre-eminently a Champion of Liberty.

QUESTIONS AND PROBLEMS

1. Show how Brigham Young's faith in and knowledge of the gospel made him a champion of liberty.
2. Point out some of Brigham Young's outstanding acts in championing the cause of liberty.
3. Wherein does the establishing of the pereptual emigration fund mark President Young as a champion of liberty?
4. Tell of the establishment of a system of cooperative stores throughout the territory. How did this mark Brigham Young as a champion of liberty?
5. Compare Governor Young's proclamation with the Declaration of Independence.
6. Wherein is Brigham Young one of the first, if not the first, to work for the abolishment of slavery in the United States?
7. Discuss the wisdom and heroism of "The Move" South. Its influence upon the opinion of the World.
8. Discuss the following: Brigham Young was loyal to the principles of American freedom, the Declaration of Independence, and the Constitution of the United States. He rebelled against the oppressive attitude and un-American conduct of a misinformed, blundering President of the United States.

